

# REFORMED CHURCH MESSENGER

## CHILDREN'S DAY NUMBER

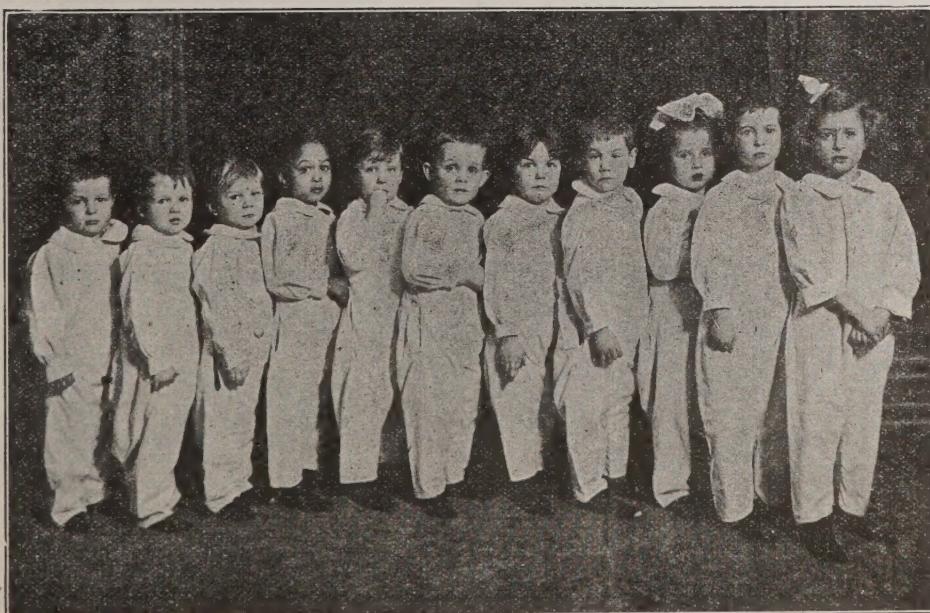
### *The Objectives of Christian Education*

(Adopted by the International Council of Religious Education)

The final test of the School of Christian education is the extent to which it leads pupils in learning to live the Christian life. This life-centered objective should be kept constantly in mind in evaluating the work of the School. The fundamental questions on which such evaluation should be based are these:

1. Does it lead the pupil into a personal relationship with God?
2. Does it give the pupil an understanding and appreciation of the life and teachings of Jesus, lead him to accept Christ as Savior, Friend, Companion, and Lord, and lead him into loyalty to Christ and His cause?
3. Does it lead to a progressive and continuous development of Christlike character?
4. Does it lead into enthusiastic and intelligent participation in the building of a Christian community and world?
5. Does it develop the ability and desire to participate in the life and work of the Church?
6. Does it give a Christian interpretation of life and of the universe?
7. Does it give a knowledge, understanding, and love of the Bible, and an intelligent appreciation of other records of Christian experience?

These questions must constantly be before the leaders of the educational work in the Church. Success can be rated only in terms of the ability to give an affirmative answer to them.



"Of such is the Kingdom of Heaven."

### *A Solemn Word of Jesus*

Whosoever shall cause one of these little ones that believe on Me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea.—Mark 9:42.

# ONE BOOK A WEEK

## IS CHRISTIANITY TRUE?

Here is a book that has made considerable of a stir in England and has just been published by the J. B. Lippincott Company in this country and is already receiving much notice. *Is Christianity True?* is a debate, conducted on paper instead of on the platform, between C. E. M. Joad, the well-known British philosopher, and Arnold Lunn, the brilliant British essayist. Those of my readers who have read Prof. Joad's books will remember that he is so positive an agnostic that his agnosticism is almost a religion, and those who have read Mr. Lunn's books will recall that he is one of the most ardent apologists for "the faith once delivered to the saints" that England has produced in recent years. Prof. Joad not only rejects Christianity, but he denounces it as "inimical to the health and happiness of mankind."

Both of these men happen to be not only very positive and forceful writers, but very brilliant, so that there is not a dull page in the book. I confess that I read it through at one sitting. I suppose that if I were an agnostic I would be more firmly entrenched in my agnosticism than ever, after reading Prof. Joad's chapters; but being a Christian, I found myself more convinced that Christianity is the one and absolute truth after reading Mr. Lunn's chapters. I recommend it to all my Christian readers, because I think Mr. Lunn will strengthen their faith. As for those who are neither firmly settled in their faith nor yet agnostics—and I imagine not many such will be reading

these lines—I think that the final effect of the book is toward faith.

Naturally one of the points to which Prof. Joad is continually recurring, and where he evidently thought he had Mr. Lunn, is that Christianity has been abrogated by modern science, psychology, and even contemporary history. He insists that science has left practically no legs for "revealed religion" to stand upon. He says that the arguments by which it is defended are incurably frivolous. Prof. Joad here laid himself open to some unanswerable thrusts from Mr. Lunn's sword. Mr. Lunn shows that not only is the faith not abrogated by contemporary science, but is actually sustained by it. Mr. Lunn is right. The whole trend of modern science is toward a spiritual interpretation of the universe—which is the interpretation Christianity gives. Only a short time ago, one of our most famous astronomers, Prof. Heber Doust Curtis, said: "Pure materialism as a first cause is entirely unscientific; it contradicts at once all laws of scientific thought and sequential harmony. As scientists, we may at once rule out pure materialism, and the number who unreservedly accept it today is relatively small." (See "Religion and the Modern Mind," published by Harper & Brothers, page 78.) Prof. Curtis also lists many of the greatest scientists who are religious men and quotes from them—men like Pupin, Millikan, Breasted, and Eddington. He might have added Sir James Jeans. Only last year, Mr. C. L. Drawbridge, of London, sent out a questionnaire to the members of the Royal

Society. He has given us their answers in a remarkably interesting little book entitled "The Religion of Scientists" (The Macmillan Co.). The scientists believing in a theistic interpretation of the universe are an overwhelming majority—142 to 6. The majority would be as great in our own country. (See "Wise Men Worship," edited by Mabel Hill, published by E. P. Dutton & Co.) As a matter of fact, most of the great scientists are saying with one of the greatest of them, Sir James Jeans, that "the universe begins to look much more like a great thought than like a great machine." As a matter of fact, never has Christianity had such corroboration from science of its fundamental doctrine that back of, in and through all things, is God, as it is receiving today, and Mr. Lunn rightly challenges Prof. Joad to name one doctrine "which is at variance with the proved results of scientific research."

Mr. Lunn is the apologist for the universal, orthodox, revealed faith. He has as little sympathy with the Christian "Modernist" as he has with agnosticism. To his mind "Modernism" is a vain attempt to keep the name "Christian" while relinquishing the Christianity which is revealed in the New Testament and held by the Church through the ages. The "Modernists" are a doomed little group with no message and no place. They "have no claim" even to "the title of Christian." I note also that Prof. Joad, while renouncing Christianity, concedes that "the world is sick of want of faith, and . . . lacking faith, we have most of us lost our sense of values."

—Frederick Lynch.

## MERCERSBURG CLASSIS AND THE WORKERS' CONFERENCE DEMONSTRATION

C. E. Blum

As a project of the Committee on Religious Education of Mercersburg Classis, two sessions on Leadership Training were held Jan. 18 in St. John's Church, Chambersburg, Pa. Dr. C. A. Hauser, of the Board of Christian Education, assisted the committee in planning for the sessions and was present also to aid in their conduct.

The afternoon session was well attended by pastors, superintendents and teachers. Dr. Hauser, in a comprehensive address, outlined the Intensive Field Promotion Program of the Board of Christian Education, as it relates itself to the Classis and religious education in the local Church.

Professor R. G. Mowery, Assistant Superintendent of Schools in Franklin County, followed with a practical presentation of the use of Standard B in local Church Schools.

The evening session was devoted to a public demonstration of a Sunday School Workers' Conference. The purpose of the demonstration was twofold: first, to help the Sunday School workers to see a workers' conference in operation. Second, to try out a plan whereby such workers' conferences might be promoted through correspondence from the offices of the Board of Christian Education.

A mimeographed program was submitted to the chairman of the Classical Committee on Christian Education, Rev. Walter R. Gobrecht, together with an instruction sheet to guide him in choosing his group of participants, making assignments, arranging the conference room and providing the equipment necessary.

The topic chosen for discussion by the

conference was: "What Do You Do to Encourage Pupils to Study?" The program included a devotional period, contributions from the group, reports of what other teachers are doing, reports on book assignments, discussion of reports presented, a summary of the discussion and assignments for the next conference.

The enterprise was undertaken as an experiment, the intention being to learn from experience whether local school workers' conferences could be carried on by correspondence. There were many good things learned. Some things were discovered which in the future should be avoided. All in all, progress was made in carrying on the work of religious education at one of the most vital points, namely, in helping teachers to improve their work. If it is true that the hope of re-

ligious education lies with laymen and laywomen, then no work is of greater importance.

It is hoped that workers' conferences following some such pattern will be tried out systematically in every Church in the Classis, and that the experience acquired will be gathered and the plan improved in the light therefore. In this way Mercersburg Classis would be rendering the Church as a whole a service of great value.

The afternoon session was attended by approximately fifty pastors, officers and teachers and the evening session by one hundred twenty-five persons. The standing committee in charge was Rev. Walter R. Gobrecht, chairman; Rev. C. Eugene Blum, and Elder John L. Faust.

Shippensburg, Pa.



All Aboard for Vacation School

Published every Thursday  
at The Schaff Building,  
1505 Race Street,  
Philadelphia, Pa.

PHILADELPHIA, PA., JUNE 1, 1933

Whole Number 5328

# Reformed Church - Messenger -

(FOUNDED IN 1827)

**SUBSCRIPTIONS:** Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent until there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 1505 Race Street, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

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**ADVERTISING RATE:** Twelve cents per Agate Line each Insertion, \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE H. K. STRAUSER ADVERTISING SERVICE, Room 708, 1505 Race St., Philadelphia, Pa. All other communications should be addressed to 1505 RACE STREET, Philadelphia.

Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

## EDITORIAL

### THE CHILDREN'S DAY OFFERING

#### (An Important Message to You)

Many of our Churches depend upon the offering at the annual Children's Day Service to raise the amount required to meet the item in the congregational apportionment for the support of the Board of Christian Education and its activities. A generous Children's Day offering was never more essential to the Board and to the Church than it is this year. One of the serious problems that had to be faced when the Board held its annual meeting in the Schaff Building on May 4th and 5th, was how to carry on the educational work of the Reformed Church in the face of a rapidly diminishing income. During the year 1932 the Board received on the apportionment only \$31,238.38, a shrinkage of \$11,748.79 from the amount contributed during the previous year. The 1933 receipts from January 1st to May 1st are \$8,268.96. The trend thus far established during the first quarter of 1933 seems to indicate that the probable income for the year will be 65.6% of what was received during 1932. The Board, when faced with this situation, found, that, since it cannot expect its Business and Real Estate Departments, both of which had deficits during the past year, to assist and support the educational work, it had no other alternative than to make serious curtailments.

Accordingly, one staff worker and one field worker were dropped. The annual appropriations for student work were heavily cut. Radical reductions and eliminations were everywhere effected. Work assigned to the secretaries and staff workers in some instances was doubled. It seems incredible that our Church should now be without a staff worker in the Children's Division and in the Young People's Department. Surely the Reformed Church does not wish to project the activity of a great Board of the Church, supposedly responsible in such a comprehensive way for an enlarged program of Christian Education, on a probable annual expenditure for its specifically educational work of only \$20,746.

That the full amount apportioned for Christian Education could readily be raised by our Church Schools alone is evidenced by the fact that, according to the statistical summary of Church School work published in the Almanac

and Year Book for 1933, our Church Schools during 1931 contributed \$462,859 for the support of the Schools themselves and \$153,711 for other benevolences, a total of \$616,570 as contrasted with \$27,054 for the support of the educational work of the Board of Christian Education. The General Synod which met in Akron last June voted \$58,165.60 as the apportionment for the Board of Christian Education. This is neither a large nor an impossible amount for our Church to raise.

One of the distressing revelations made by the current depression is that of the deterioration of character on the part of men serving in fiduciary relationships of greater or lesser responsibility who have been found to be utterly unworthy of the trust imposed in them. A new world can only be built on a new appreciation of character values. Christ pinned his faith to the use of the teaching method. He sent out His followers with the injunction to go and make *disciples* of the nations, teaching them to observe all the things that He had commanded. An adequate teaching program should be fostered by the Church as never before. We dare not fail the Master. We must do our utmost to enable our Church to exercise its teaching function in a way commensurate with the needs of the hour.

—HENRY I. STAHR.

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### THE SOUL OF CHRISTIAN EDUCATION

A child can be guided into fellowship with God. A young man's lusty energies can be turned to godly ends. A mature person can be led to commit himself to increasingly Christlike purposes. A world that robes some people in purple and fine linen and covers others with rags and misery, can be transformed into the Kingdom of God. This is the faith that possesses the men and women who have given themselves to the enterprise of Christian education. This is the soul of the movement to which they have vowed allegiance.

Sermons, stories, dramas, conversations, discussions, creative activities, ventures in the redeeming of our social relationships,—all these are the voice and the hands and the feet through which this soul takes hold of life and shapes it to divine patterns. Books, quarterlies, buildings and organizations are merely the tools with which this soul seeks

to realize its imperial dream,—the conquest of the world in the name of Jesus.

How are we to know whether a Church is educational? The first test is the test of faith. Do the members of the Church share the imperial vision of Jesus, His undismayed belief in the possibility of creating a universal fellowship that could appropriately be called the Family of God? The second test is the test of works. Do the members of the Church persist in developing in young and old the attitudes that belong to reverent persons and in creating a social order that is godly rather than satanic? The third test is the test of means. Do the members of the Church choose wisely and use successfully the tools that are proper for the building of the temple of God?

But no matter what the tools with which a congregation tries to fashion human life, no matter what the works of mercy and of justice in which it engages, it has neither health nor strength unless the soul of Christian education informs it and powerfully moves it. The indispensable thing is a glowing, persistent faith that it is possible to fulfill the imperial desire of Jesus that we should go into all the world, make disciples of all the nations, preach the gospel to the whole creation and teach men to do all that the voice of God commands.

—F. D. W.

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### TRAINING OUR YOUTH IN SCHOOL

Character is still the best of all equipments for life, and in this *Children's Day Number* it is important to consider the kind of training we are giving to our children and youth. Education is the way by which persons are brought into proper relationships to the world in which they live. Long ago, God said: "My people are dying for want of knowledge." But we also know that the success of their lives will depend upon the sort of knowledge they obtain; and this is largely determined by the spirit and disposition of the teachers and the schools—to put first things first.

It is surprising to hear a complaint in our day like that of Dr. R. M. Hutchins, President of the University of Chicago, who protests against so-called "nursemaid education." The school's essential purpose, he believes, should be the advancement of knowledge, and not to become "a custodial establishment or a Church or a body-building institute." He deprecates the idea that the school is "in some way responsible for the moral, social, physical and intellectual welfare of the student." Such a conception makes clear, we think, why so many are intellectually clever but a moral menace. It is true, of course, as he suggests, that society is very ready now to lay on education the burdens once borne by parents, by religious institutions, and by the individual student. There is a possibility that some schools may attempt to do so much for boys and girls as to endanger the spirit of responsibility and self-reliance, thus in the end weakening the characters which they are endeavoring to strengthen. But if we are at all realistic, we know that many homes are failing today to provide any moral or spiritual training worthy of the name, and that many of our young people will simply not receive a well-rounded education which will properly fit them for life, unless the deficiencies of the home are in some measure supplied by the Church and the school.

As the Church is permitted to do very little for some of our young people, this places a large responsibility upon the schools of the nation. Our schools are divided into three general classes: (1) Privately owned schools; (2) Schools supported by the State; (3) Schools controlled by the Church or benevolent orders. We have indeed a vast system of education. Its property values alone are said to amount to over \$4,265,000,000. In sheer size, the personnel of officers and teachers constitutes an army of more than one million. The three classes mentioned are very much alike in giving an equal opportunity to American youth, in fostering the scientific spirit, and in similarity of curriculum content. It may be said too, that there is considerable similarity in idealism; and education, whether supported by individuals or the State or the Church, proclaims and works for a new social order which will mean the greatest good to the greatest number. But in this vast scheme of education, it is obvious that the Church academies

and colleges have a unique place. Many of our greatest institutions were the direct products of religious idealism and no institution in the world has so consistently set the pace as the Church in providing cultural advantages for our youth. Some may hold that the Church institution is simply a unit today among thousands of similar units in the total system of American education, but others insist that it has entirely distinctive characteristics and offers something in education which no other schools can supply or are disposed to provide. If you accept the first of these theories, it means that Church-owned and supported schools must successfully compete in equipment, endowment, scholarship, social advantages and athletic attractions with the more powerful institutions supported by great foundations and public taxation, and in some degree conform to standards prescribed by agencies which have no special interest in the development of the Church institution. Consequently, as Dr. Culbreth says in his rewarding book, *Pathways to the Abundant Life*, "There is frantic running to and fro by many Church-owned schools to provide ways and means of 'keeping up with Lizzie'."

We agree with Dr. Culbreth, however, in adopting the second view, that the Church college, while ready to meet every legitimate requirement of excellence in scholarship and character of personnel, is nevertheless deeply convinced that its continuance must depend upon "a certain quality, atmosphere, spirit and idealism which cannot be expressed in terms of wealth or popular college activities." It believes with abounding courage that the Church school "adds a plus sign to the equation of education and thereby justifies its existence and guarantees its permanence." It is prepared to "omit certain courses in the field of general education and strengthen the content of the curriculum in elements that are primarily religious, leaving to the State the part of education which the public is entirely willing to support." Religious motivation must vitalize and complete the art of teaching. It is the essential ground of justification for the Church college. It is never vague nor general, but clearly concreted in the person and character of Jesus Christ. "This is no time for a Church college to be ashamed of being religious. It dare not content itself with the purpose to make 'neither the religion nor scholarship of the college a conscious thing.' It will lose its soul if it have 'no religion to brag of.'"

Three things, at least, should characterize the school supported and fostered by the Christian Church: (1) Its definite *objective* should be to build Christian character. (2) It must enforce distinctively *religious discipline*. It would seem strange, for instance, that the faculty of a Church college should debate the question whether stated worship should be a part of the program of the institution. (3) Only a thoroughly Christian faculty should be employed. Religious instruction should be held at so high a standard of excellence that it will be credited in any graduate school of the land.

Is it not our business, as well as our high privilege, to "demonstrate the power of the ideals of Jesus in the total field of education?" Has it not been proved conclusively that any educational system which omits those ideals is a sad and sorry failure?

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### EMBARRASSING QUESTIONS

Last week we received no less than three letters in one day in which pastors told us how embarrassed they were in being asked by some of their members—"Did you read such-and-such an article in last week's MESSENGER?" And they were compelled to say "no". It was encouraging to note that in each case the pastor wrote that he intended to turn over a new leaf and read his Church paper more carefully and thoroughly hereafter.

The truth is that such cases are not altogether unusual. A few years ago a prominent lawyer told us that he made it a habit every Sunday for a few months to ask his pastor whether he had noticed certain important articles, editorials or news items in the MESSENGER, and he was much gratified after a while to discover that there was little or nothing in the MESSENGER which his pastor had not read. All of which, of course, raises the interesting query: *Should a pastor of the Reformed Church be too busy to read*

his own Church paper? For the best answer to this question, containing not over 250 words and received in this office by June 15th, the MESSENGER will give a valuable prize. Both the pulpit and the pew are invited to join in this interesting Symposium.

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### THE COVERAGE PLAN

At the recent meeting of the Editorial Council of the Religious Press, the Committee on Findings commended to the further study of the Council the following: "We have considered with genuine interest the suggestion that Church papers make definite efforts toward what has been called 'The Coverage Plan'; that is, *one copy of the paper in every home for which the Church accepts religious responsibility, to be individually mailed, but paid for out of funds raised by whatever means the Church may choose.* Wherever this plan can be adapted, it will give the papers a great access of influence and may result in reduction of price."

There can be no doubt that this suggestion is worthy of serious study if Protestantism is to be perpetuated. Some statesman-like plan must certainly be adopted to get Protestant literature into Protestant homes. The time has come when we dare not be any longer contented to have an insignificant proportion of our families in direct touch with the Church paper. Such a situation spells failure. It means spiritual anemia—and may mean spiritual suicide. Whatever objections may be raised to the plan to pay for denominational publicity out of the common funds of the Church, we all await suggestions as to how our Church papers can be placed in all the homes of our people by any other method. And is it not true that without the Church paper we are *helpless to put our own cause before our own people?*

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### PATRIOTISM AND MORALS

A few years ago the President of the United States solemnly warned our people against what he called "the subsidence of our moral foundations." During the period which followed that utterance it is to be feared that we have given quite a number of additional evidences of this distressing condition. In all our pleas for restored confidence, we must not lose sight of the profounder question, whether we today are worthy of confidence.

There are not a few who ardently uphold the thesis that our greatest need is restored morale. But Mr. Ralph West Robey, Financial Editor of the *New York Evening Post*, says that an investigation of our recent record demonstrates that from a financial and economic point of view *we have not been nearly as lacking in morale as in morality*, and he proceeds to describe the facts in the case in such simple and trenchant terms that not one of us should fail to read and heed them. It raises the question for every Christian whether we can expect blessing from "a new deal" which contains such immoral elements. Remember that this indictment does not come from a religious leader but from a financial editor. Are we not wise if we take it to heart?

"We have broken faith," says Mr. Robey, "with a very large proportion of the principles which formerly composed the backbone of our financial and economic system. Contracts between debtors and creditors have been discarded in wholesale lots, the United States Government itself heading the list in the amount involved. We have gone so far in altering the legal framework within which our business structure has operated for generations that today even the attitude of those who have a trustee or semi-trustee position seem to have lost much of their old feeling of responsibility. On the first point, the wholesale breaking of contracts, the record is well known. Every bank depositor, holder of an insurance policy, possessor of a savings bank deposit, owner of a Government bond or other gold-clause obligation, and even the possessor of currency has had his contract broken. He has been told that this was necessary for the public good and that only by making such a sacrifice in his legal rights could the economic and financial system of the United States be sustained.

"As to the attitude of responsible leaders, the record in

some respects is even more astonishing. Within the last few weeks we have witnessed some of our most important bankers publicly congratulating the United States for repudiating its contract and the Speaker of the House saying that our abandonment of gold was 'the smartest diplomatic move in our history.' The public has accepted without concern a statement of the former Controller of the Currency that defalcations of bank presidents are 'very common'. We have swallowed almost without a murmur the charge that it is unpatriotic for an individual who believes that the financial policies being followed are unsound to try to protect himself by withdrawing his money from the bank; that we should adopt a policy which in effect is nothing less than an embezzlement of the wages of the American workingman in order to socialize the losses of business entrepreneurs and speculators; and, finally, that we as a nation should prepare ourselves to bargain with the rest of the world on a cut-throat basis."

Are there not many who will agree with this outspoken writer that such a course has been quite unnecessary, and that we can and should return immediately to our old standards of personal and social conduct? *That which is unethical is never patriotic; in essence and effect it is always treasonable.* A change in our economic organization, by the adoption of a new system, is often urged upon us; but is it not true that the weaknesses of the system we now have root in *the weaknesses of human character*, and that, if character is lacking, any other system would also be sure to break down? Today some of us feel that no part of our present procedure is more infamous than the ruthless effort to bribe the American people to repeal the 18th Amendment with the threat of higher taxes. Such pressure brought to bear in an hour of grave financial stress, together with the plea of loyalty to a President now riding on the crest of the wave of popularity and esteem, makes almost certain the enslavement of our nation to the mercenary liquor traffic for years to come. It endangers the safety of every citizen, the sanctity of every home. How have the mighty fallen, when this Republic is reduced to the expedient of paying its debts with blood-money wrung from the self-indulgence of its own people! *It will not be easy to wipe so foul a stain from our flag.*

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### BESETTING TEMPTATIONS

Preachers are human beings, and must contend daily with human weaknesses. A recent book on homiletics sums up the besetting temptations of preachers in this fashion: (1) The temptation to *recline*; (2) the temptation to *shine*; (3) the temptation to *whine*.

Undoubtedly, each of these has its addicts and each is perilous to spiritual growth and usefulness. Perhaps the *Pacific Christian Advocate* is right in its observation that the first of these temptations is the worst, and that the "shiners" and the "whiners" are in a small minority as compared with the "recliners". Perhaps one of the reasons for diminished interest in Church attendance during the warm months is that during this season of the year the temptation to recline is abnormally great. Few preachers need to bother with the time-clock, and laziness can be cultivated without half trying. There are few of us who do not need to offer the daily prayer, "Oh Lord, deliver me from laziness—either acute or chronic!"

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### IN THE SANCTUARY

It is no secret that one of the real deprivations of most preachers is that they so seldom have the chance to hear their fellow-ministers preach the Gospel. It is an old joke on the London bus-driver that, when he was granted a long-deferred vacation, he spent a considerable part of his vacation days in riding a bus. Be that as it may, there are few things a real preacher enjoys half so much as hearing the Gospel proclaimed by another preacher he highly esteems. Some of our own supreme moments have come to us on such rare occasions.

Last Sunday, for instance, the writer had an open date, and seized the opportunity to hear a dear old friend, now

located in a distant city in the Southland, who was visiting his former home in Philadelphia. It was a treat such as unforgetably warms the cockles of the heart. The preacher to whom we refer is one of the most gracious and lovable of men, a Southern gentleman of the old school, in whom evangelical fervor and a saving sense of humor are beautifully blended, and who has an uncommon genius for friendship. Belonging to a communion commonly supposed to be narrowly sectarian, he is himself an example, in precept and practice, of a broad and genuine brotherliness, and thus proves in his own life that "stone walls (of ecclesiasticism) do not a prison make, nor iron bars (of dogma) a cage."

Coming back on this occasion for a visit to an historic Church to which he had come as pastor fifteen years before, he preached a simple, persuasive, eloquent sermon based on the text, John 12:32—"And I, if I be lifted up from the earth, will draw all men unto Myself."

Disdaining all "modern amendments" to the old Gospel, he sounded the notes of Crucifixion, Coronation, Vision and Victory. It was a message as timely as it was timeless. Somehow the warm heart and the kindly face of the preacher gave wings to the great thoughts he expressed. A sermon is truth mediated through personality, and we can scarcely estimate how greatly the spirit of the preacher may help or hinder that truth. Somehow, one could not help feeling that here was a man who had just the "good news" most needed by a confused and distracted world, and that he knew it would help others because it meant everything to him. He uttered not one word of doubt or fear, not one phrase of contentious argument or destructive criticism. He held up with compelling winsomeness the Christ of the ages—at once the Crucified Christ of Calvary and the contemporary Christ Who goes before us, summoning us to follow in His footsteps as He goes about doing good, the Christ apart from Whom our hearts are forever restless and unsatisfied. And as we left the sanctuary after the warm hand-clasp of sincere friendship, we felt like saying, "We have walked with God today," for we had beheld His glory in the face of Jesus Christ our Lord.

## The Parables of Peto the Penman

### THE PARABLE OF ETC., ETC., ETC.

You know what that abridgment of a Latin phrase means: it's not a new Broadcasting Station's letters of identification. It is half-brother of the phrase we used in childhood to convey the impression of completeness—"and everything". Etc. means, "and everything"—you can think of.

We are always suspicious of the motives of the person using *etc.* Is he so busy that he has no time to write out and fill in the list? Or is he bluffing and hiding his ignorance? Or is it a fact that momentarily he has run out of synonyms? Is he stalling or simply feeding us taffy by assuming that we know the reach and the implications of his *etc.*? We know not, but we are quite certain that in writing out an examination paper one would not resort to *etc.*, after naming twenty-five of the States of the Union. One might feel inclined to place *etc.* following a savant's name that boasts a half dozen scholastic degrees—after you have written one. So, in writing an obituary notice for a much married gentleman who had, in turn, five wives, one might say *etc.*, *ibid.*, *ditto*, or, *del Segno*!

*Etc.* may mean much or little, according to the comprehension of the reader. In writing your Last Will and Testament you would hardly say, "Item. Mary shall have my buffalo robe, the stag-handle carving set, the pewter salt and pepper shakers, etc." In reading the marriage service we never say, "John, wilt thou take this woman, etc.?" The prescription your Doctor writes does not read, "capsicum, cascara, etc." That might mean a job for the Mortician.

A weary audience may relish the use of the word by the orator whose "*finis*" is much delayed, but we still contend that *etc.* means nothing. Hence our moral today reads like this: When you have nothing to say or write, refrain from the use of the synonym that means nothing, which may be poor rhetoric, but blessed good logic. Selah!

## CHILDREN'S DAY MESSAGES

### INFORMING OUR PEOPLE ABOUT CHRISTIAN EDUCATION

Franklin D. Sheeder

Within the past twenty years great changes have taken place in the program of religious education in the Protestant Churches. The growing influence of the International Council of Religious Education, the change of emphasis in determining curriculum content from a fixed body of material to the immediate needs and experiences of pupils, the greater place given to pupil activity in the classroom, the tendency toward co-operation between denominational groups, the efforts to correlate other educational agencies with the work of the Church School in the building of character—these are a few of the emphases in current procedure. It is a matter of common knowledge, however, that whole areas of the Church have been untouched by these newer developments. Practice lags far behind theory in even the most progressive Churches. On the other hand, there are numerous Churches and communities in our own denomination, as well as in others, that have been courageously endeavoring to bring theory and practice more closely together. These are the pioneers about whom the Church at large should know.

In order that the membership of the Reformed Church may be fully informed with regard to the developments that are taking place in religious education, the Committee on Christian Education of East-

ern Synod recently appointed a committee on publicity. As the work of this committee has been conceived its function will be:

(1) To make a survey of our own de-

nomination and the Church at large for significant contributions to the cause of Christian education.

(2) To invite individuals responsible for such contributions, or those who are fully informed concerning them, to write brief and practical descriptions of the same; and

(3) To secure the publication of such articles in our denominational periodicals; and, whenever practicable, in special leaflets or pamphlets for general distribution.

Articles setting forth in popular form the basic philosophy of Christian education; descriptions of special enterprises, such as parent education classes, workers' conferences and vacation Church Schools; accounts of significant projects in the local Churches, and experiments with various types of curricula, worship programs and methods of teaching are among the topics to be discussed. The committee proposes to work in close co-operation with the Board of Christian Education which is thoroughly in sympathy with the movement.

Interested workers throughout the denomination are urged to give their support to this publicity proposal. Since the problems are of more than local interest, correspondence is solicited from all sections of the Church. The personnel of the committee is as follows: Rev. Russell D. Custer, Milltown, N. J.; Rev. Willis D. Mathias, Allentown, Pa.; Prof. Nevin C. Harner, Lancaster, Pa.; and Prof. Franklin I. Sheeder, chairman, Collegeville, Pa.

### LINES TO A YOUTH

You'll go to school and college,  
Spend years with book and pen,  
To acquire an education—  
Yes, I know, but what then?

You'll enter into business,  
Do things within your ken,  
Become, perchance, employer—  
Yes, I know, but what then?

You'll pile up ready money,  
In millions, say plus ten,  
Call it quite successful—  
Yes, I know, but what then?

You'll travel the world over,  
Around and back again,  
Your ambition fully gratified—  
Yes, I know, but what then?

You'll amass a lot of things,  
Win encomiums from men,  
But some day you may ask yourself,  
Yes, I know, but what then?

—Grenville Kleiser

## RELIGIOUS EDUCATION THROUGH CHORAL MUSIC

Leonard B. Martin  
Minister of Music

Last fall in September the Westminster Choir plan was inaugurated in Emmanuel Reformed Church, Hanover, Pa., under the direction of Leonard Bowman Martin. A choir was organized for the first Sunday in September, made up of a number of the members who had previously sung in the choir, and also new recruits. The Adult

Worship, using the choirs at various times and making them responsible for the anthem or for the whole order of service. In this way the Church service becomes a living thing to the boys and girls because they have had an active part in it. They now understand that the reason for singing the chants and responses to prayers is not to cover up noise or to add variety to the Church service.

We have tried to give the choirs as much practical experience as possible. During the Lenten season the Chapel and

the work is made interesting. We resolved on a Saturday School of Religion that would start children when they were nine years of age. The results were gratifying—the younger ones came with enthusiasm, the older ones with little reluctance. The pastor and his wife served as the faculty to this school comprising the ages of nine to fourteen.

A brief worship service opens the school on Saturday morning. The children in turn plan and conduct this service under guidance. This is followed by a five-minute sermonette by the pastor. The third period of the morning is devoted to music and hymn study, with the thought in mind that thus we can develop a Junior Choir. After this, we realize that it is time for relaxation, and so we indulge in a period of active games. When the tensions are gone, the group reassembles to listen to a missionary story told by the pastor's wife. The final period is the only long period of the morning, for here we divide the group—the older ones going into the pastor's class, while the younger ones work on a project that is the result of the missionary stories told. With such a preparation the Heidelberg Catechism is approached with eagerness—and the younger children who are now concerning themselves with the production of missionary playlets and the preparation of gifts for the mission field—look forward to the time when they will be old enough to join those preparing for confirmation.

Freeport, Illinois.

Junior Choir of Emmanuel Reformed Church, Hanover, Pa.,  
Dr. E. F. Hoffmeier, pastor.

Choir steadily grew, while three other choirs were organized for the Primary, Junior and High School ages. At present there is a membership of a hundred and two in all of the choirs.

The dedication of all the choirs and installation of the Minister of Music was held at the ten-thirty service on Oct. 16, 1932. The choirs, in procession, came into the Church singing, "The Church's One Foundation." The Chapel and Adult Choirs came down the center aisle while the Primary and Junior Choirs came in through the doors on either side of the chancel. The Adult Choir was seated in the choir stalls, and the other three choirs occupied the first seven pews in front of the pulpit. The dedication of the choirs took place at the close of the service, with the Adult Choir kneeling around the chancel rail and the three other choirs kneeling in their pews. In response to the prayer of dedication, the choirs sang Havergal's hymn, "Lord, Speak to Me, that I May Speak."

The historical significance of music in worship lends prestige to the organization of choral units in the Church. Choral music is the historic type for worship and the solo voice finds no place worthy of special mention until the free worship came into being as a reaction against liturgy. The history of worship forms reveals that the pendulum swung periodically from freedom to form and from form to freedom. If history is of significance, we must acknowledge the persistence of chorus music.

However, one of the primary ends of the choral program in our Church today is to develop the talent, capabilities, culture, religious knowledge and religious consciousness of our own people. It does not suffice to have congregational singing and professionally trained musicians, but the Church must organize its own people into choirs. This is not only from the educational and cultural viewpoint, but also engages them in definite service to the entire program of the Church.

There is no more logical place to begin the inculcation of these ideals than with the boys and girls. One of the objectives has been to teach the three younger choirs the great hymns of the Church and to make them familiar with the Order of

Junior Choirs were responsible for several of the services. The Chapel Choir, since the first of the year, has taken many of the Sunday evening services and are proud to be responsible for that part of the music program. I find that boys and girls are always eager to take part, and are asking when they will sing again. The age when children were seen and not heard is past. Today boys and girls are expressing themselves in many ways and we are encouraging it, but it is our duty as leaders and parents to help direct these expressions of the creative into the right channels. Thus the educational program through choral music is one of the ways of guiding the boys and girls into a definite channel and also arouses within them a consciousness of their Church.

This program is far-reaching. Not only has it enlisted 102 persons in the choirs, but also has enlisted the interest of the families of 102 persons. An earnest effort is made to use the best there is in the literature of the sacred music, thus to create a keener sense of appreciation on the part of the choirs and also on the part of the congregation. Westminster Choir School is now located in Princeton, N. J. Dr. John Finley Williamson is the director of the school.

Hanover, Pa.

## THE CHILDREN'S SATURDAY PORTION

Gerson S. Engelmann

The Catechetical Class had become a rather serious problem, for the parents would not urge their children to come. This situation was typical. The pastor called at the home of a member—a son, who was of confirmation age. After the mother had been told of the need of her son to have this instruction, she asked her son, calling him by name, "Do you want to go to Catechetical Class on Saturday mornings?" "Aw no," he replied, "I want to play football." "Well," said the mother, turning to the pastor, "I guess we can't get him to go."

Such a situation meant only this, we must get the children to come in spite of their parents. Children, younger than those of confirmation age, will come of their own accord to a Saturday School if

## SHARING CHURCH WORK WITH YOUR PEOPLE IN THE RURAL CHURCH

M. S. Reifsnyder

A conscientious pastor of a rural parish is always busy. The tasks he is called upon to perform are too numerous for the strength of one man. He must have assistance. This does not mean that congregations should be encouraged to call associate pastors, whose salary they are unable to pay, but it infers that the pastor should enlist the services of every member of his congregation to assist him in his program.

He must, in a true sense, become a leader of his flock. Every leader must have followers, and following denotes action—action in service and co-operation. To do this well the leader must organize, not extensively but intensively, with a view of interesting every person in the parish, churched or unchurched.

The first prerequisite of such organization is an objective, a purpose, aim or goal for which to work. All subsequent activity and organization must center around that goal.

The second step consists in separating this general objective into its intermediate objectives. This will give rise to groups which will act as vehicles to express the intermediate objectives. For instance, the objective of missionary education and support must necessarily have some group of interested persons whereby to express itself. A Churchmen's League, a Woman's Missionary Society, a Girls' Missionary Guild, a Mission Band, or other similar societies will serve for this purpose.

The next step is to further divide the intermediate objectives into specific objectives which stimulate growth of programs in the various organizations thus established.

Alongside of the development of organization in the rural church stands the development of leadership. It is a general objective necessary for the achievement of success in this field. Organization and leadership training are vital if the accomplishments of the rural Church are to be measured as worthwhile. They are indispensable in a minister's plans.

In a well organized Church where a leadership training program has developed adequate leadership, the pastor has no



need of professional assistance. His members will supply the help necessary to conduct his ministry efficiently.

Westminster, Maryland.

**CHRISTIAN EDUCATION IN  
A CLASSIS**  
R. D. Custer

The Classical Committee on Christian Education of West Susquehanna Classis, consisting of five ministers and two laymen, first discovered the major problems and difficulties of the 56 organized schools in its area, as well as its own task, through a comprehensive questionnaire, the results of which were carefully compiled and studied.

In addition to three and sometimes four all-day meetings a year of the committee,

**5. Integrated Missionary Education.**

The committee is attempting, in co-operation with the Classical Woman's Missionary Society, to formulate and promote a thorough-going program of integrated missionary education in all the schools of the Classis. A committee representing the two groups are now at work on this task.

**6. Promotion of Projects in Local Schools.**

The following are under way: Temperance Code Study, Grading by Standard B, Monthly Workers' Conferences, Leadership Training Schools in communities, Introduction of Workers' Libraries, new lesson materials, and other helps, Parent Education, and many others.

**7. Interdenominational Co-operation.**

This type of work is being carried on



Committee on Christian Education of West Susquehanna Classis, 1932. Standing (left to right): Rev. G. A. Fred Griesing, Prof. G. F. Dunkelberger, Rev. Earl G. Kline, Rev. Robert Thena (removed to Zion's Classis), Prof. J. H. Eisenhauer, who succeeds Mr. S. B. Miller; seated Rev. Delas R. Keener and Rev. Russell D. Custer (removed to New York Classis)

at which plans were laid and programs formulated, the following formed the more important steps in its work:

**1. District Conferences.**

Annually one in each one of the five districts, into which the Classical Area is divided. There is "specialist" leadership. The problems of the schools in the respective districts are considered. There is helpful discussion and demonstration.

**2. Local Church School Conferences.**

Over fifty of these were held. Each District Director "covered" the schools in his area, arranging for and conducting the conferences in the local schools, with all possible Church School workers present. The particular problems of the school were considered. At each there was an exhibit of guidance materials.

**3. Pastor's Seminar.**

These are held monthly, at which ministers of Classis and friends are invited to attend. The problems of ministers in the field of Christian education are thoroughly discussed. Dr. Nevin C. Harner, of the Seminary at Lancaster, conducts these Seminars.

**4. Institutes for Elders and Deacons.**

The aim is to have the Church officers to understand and fulfill their responsibility toward the educational program of the Church, through presentation and discussion of Institutes carried out on the District plan.

with other denominations singly, and also with the various denominations affiliated in the County Sunday School Associations under the Unified Staff Plan.

**8. Publication of Classical Bulletin on Christian Education.**

Bi-monthly "The Educational Challenge" is printed and distributed to all Church School workers and pastors in the Classis, containing valuable "tool" material and helpful educational matter.

**9. Discovery of Promising Lay Material in the Schools for Classical Staff in Christian Education.**

Such leaders are being trained, and eventually will be of great assistance to the committee and the whole work of religious education.

**10. In the Experimental Period.**

From 1930 to 1933, the members of the committee, all being either pastors of charges or college professors, in addition to their own work, held 43 meetings and 71 conferences of various kinds, traveled 6,537 miles and spent 2,162 hours of time, at a total cost to the Classis of only \$305.46.

The result of this program is slowly but certainly becoming apparent throughout the Classis. The great challenge of Christian education is being recognized, its significance felt, and a more real sense of responsibility and improvement in method and leadership are manifest.

Milltown, N. J.

**SEEING WHERE YOU ARE GOING  
IN LEADERSHIP TRAINING**

Ben M. Herbster

It has been my observation in attending classes of the type of Leadership Training Classes that one of the things that hinders the highest efficiency on the part of the pupils, is a lack of understanding on the part of just what the course is seeking to do and where it is to lead them. On the teaching side, the danger is overcome in a very fine way by the demand made upon teachers that their lesson plans, including objectives for the course and aims for each lesson, shall be approved, by either the International Council or by the denominational leaders. This of course insures that the teacher will see where he is headed, and will be actually trying to solve definite problems. But what has been done for the teacher has usually been left undone for the pupil and he comes to the class and is probably half way through the twelve lessons before he has a definite idea of just what is sought after. The teacher may try to outline in brief the course at the beginning or he may read or tell its aim, but often this does not register on the mind of the pupil as it ought, and the pupil comes to each session of the class without knowing the general outline and the direction in which the course is moving.

To overcome this difficulty, I prepared for the class which I held this last fall a syllabus of the course, similar in type to any syllabus which is used in college and university teaching. This syllabus included the following: an objective for the course, the bibliography for outside reading and assignments, then the problems which would form the basis of discussion and lectures with the aim for each problem, references where information could be found, bearing on each problem, suggested questions which might come up in the discussion of each problem, and finally the five written assignments for the course. The syllabus for the entire course was handed out prior to the first session and each student was able to see just what the course aimed to do and just how each period and problem would help along toward this goal. Then there was no chance of misunderstanding the assignments, for they were all before them, and this saved a lot of time. It seems evident to me that this syllabus was of definite help in the learning-teaching process.

Norwood, Ohio.

**RELATING ALL WOMEN'S WORK IN THE CONGREGATION**

John W. Myers

"What can be done about the women's work?" That was the big problem in this congregation a year and a half ago. There were three organizations for women: the Ladies' Aid, the Women's Missionary Society, and an Aid Society for young women. The overlapping of effort and of membership was wasteful, the rivalry was intense, and the situation was delicate.

To each organization was submitted a proposal for a unification of the groups. All organizations were to disband and the members of the three groups were to meet for an election and the adoption of a new constitution.

The constitution adopted, among other things provided for: A quarterly meeting at the Church. This includes business, an educational feature program, refreshments and a social hour.

Another matter provided for was the division of the organization into five Circles. The circle programs are carefully planned and somewhat unified by a monthly meeting of the Executive Committee composed of the officers of the general organization, plus the circle leaders who are appointed by the president. The general organization and the circles each have the Woman's Missionary Society department secretaries.

The circle meetings have approximately ten minutes for devotions, twenty minutes for the program packet materials and thirty minutes for business and social matters. The dues are 25c per month. The Classical contingent is paid from that fund.

Since this is a two-fold organization, Woman's Missionary Society and an Aid Society, only half the number of members have been reported as the Missionary Society. Even then this society reported an increase to Classis each year.

Some of the advantages of the organization:

1. It has doubled the number of individuals reached by both a missionary education and service program for the local Church.
2. It has shown an increase when many societies are retrenching.
3. All women get some instruction in missions, citizenship, etc. All the interests of women are covered.
4. The one big organization commands respect and can do things on a large scale.

Louisville, Ky.

#### WHAT THE VACATION CHURCH SCHOOLS ARE DOING

Margaret L. String

If you want a joyous experience, visit a Vacation Church School in action. As group after group arrives and joins in the singing of "Pep" songs you may wonder what it is all about, but continue to follow the program and soon you will see the aim.

Here, is a group of Juniors at worship, the service was planned and carried on by Juniors, of course it meets the needs and interests of the group.

There, is a class discussing the Bible lesson for the day. They are making some real decisions that are listed in a notebook, or made into a chart, for future use.

The whistle blows—the day's recreation is begun! Not a few small groups, but everyone is playing. Here is learned self-control as we take our turns, or in teamwork, as we lose ourselves in the game. Laughingly, we all run back to the class room group. Each group goes to a different activity. One group is planning and making costumes for the dramatization. Another group is making gifts for friends across the sea, still another group is making gifts for the local Church.

Last year the gifts made in Vacation Church Schools included books and puzzles for hospitals, gifts for the Winnebago Indians, quilts for the Orphans' and Old Folks' Homes, painting Primary chairs, a picture screen for Beginners, making a rock garden for the Church, a Christian flag, gifts for a bazaar and a Mexican Village for a member unable to be present.

It is a joyous experience, an experience every child should share. Special days are always enjoyed. Visits to public buildings or great Churches or hiking along a stream, discussing lessons around the luncheon table, make the time for this type of learning all too brief.

Zelienople, Pa.

#### WHEN THE CAMPERS COME HOME

S. C. Hoover

They are "bubbling over" with enthusiasm, anxious to relate their experiences, and eager to go into action. By all means give them a chance. They want to share what they have received with others, and the values they would bring to the organization they represented will be lost, if they are denied the privilege of "doing things." A Sunday evening "Campers' Home Coming Service" in which each camper will be called upon to describe some phase of the Camp program, will do more to "sell" the summer camp than a thousand printed leaflets. At the same time it will reveal latent and unsuspected talents in the campers themselves which

were brought out by camp discipline and activity. This service will naturally be followed with the assignment of larger responsibilities to the campers in positions of leadership, and this in turn will make possible the conserving of that which they received, so that nothing be lost.

The following statement by one of my campers testifies to values and possibilities in a camper which no Church can afford to ignore or lose: "When a camper comes home his one great desire is to help to make better the society and Church he represents. A returned camper should not feel that he is to try to run things, but



Counselors at the First Senior Camp, Mensch Mill, 1932

he should be made to feel that his suggestions will be welcomed and given consideration. He should, of course, be an active member of the Young People's Society and help to boost its membership by getting others to become active. A well organized 'Campers' Club' composed of all who have attended camp in different years will prove beneficial."

When the camper comes home it is not necessary to remind him that he owes something for the privilege he has enjoyed, —he knows that, and is usually more than willing to pass on the blessings he has received. Give him a chance. Encourage him.

Harrisburg, Pa.

#### A GLIMPSE INTO THE EDUCATIONAL SITUATION IN NORTHWEST SYNOD

Dr. E. G. Krampe

This article is being written at a time when pastors and members of our Synod are facing economic issues in which their faith, their ethics and spiritual leadership are being severely tested. Regarding our educational work the present situation has proved the inadequacy of any program which divorces Christian religion from everyday life. It has shown that the menace of our day is that people will not take the teachings of Jesus seriously if they have not been taught that all questions involving human relations are a vital concern of the Christian religion.

The heartening fact in this time of testing is that there still are faithful men and women, "co-laborers with God," who continue undismayed in their work of developing Christian character, because they recognize that the teachings of Jesus are fundamental to the solution of all our problems, and that this solution will depend upon men and women who have a vital, personal knowledge of God. The

chief training ground of these faithful laborers is the Church School, for the place which Jesus gave the child has made the child the supreme asset of the Kingdom of God.

The work among childhood and youth is the most promising work of the Church. But in order that this work may be carried out properly we must continue the promotion of higher standards in the local schools; we must continue to arouse our adult membership to realize its responsibility for the religious training of all children, those precious gifts of God committed to our care not only to enrich our homes, but as potential forces for the extension of His Kingdom, to be nurtured and disciplined into beauty of soul. For religious education is always going on where an adult Christian is in company with a child.

And we must continue to encourage and inspire our teachers with the vision of their glorious opportunity and responsibility. We must help them see that the consecrated, trained teacher is one of the greatest instrumentalities of the Spirit of God. May we never grow weary in this work.

#### SUMMER SCHOOLS AND CAMPS ARE INDISPENSABLE

Fred D. Wentzel

There was a day when we had Churches without Church Schools. Today, no congregation with a real concern for the cultivation of the religious life would think of doing without an educational program.

There was a day when we had Churches with an educational concern but without a policy and a program for the training of their leaders. Today, every congregation that seeks to develop an effective guidance of its life in a Christian direction, gives earnest attention to workers' conferences, training classes and other forms of leadership training.

There was a day when Churches that were aware of the constant need for growth on the part of their leaders, organized training classes and encouraged conferences but sent no delegates to summer schools and camps. Today, every congregation that is aware of the inspiration and the practical guidance available in these co-operative training agencies, makes an effort to energize and to improve its educational program by selecting its best leaders as delegates to school or camp.

It is gratifying to see how our Reformed Churches have expanded their leadership training enterprise within recent years to include the development of Camp Mensch Mill, the Shady Side Conference, the Dayton School of Leadership Training and the New Glarus Summer School.

Three camps will be held this summer at Mensch Mill, near Barto, Pennsylvania.

For Intermediate Boys and Girls (12-14 years old), July 17-29.

For Seniors (15-17), July 31-August 12.

For Young People (18 upward), August 14-26.

The Intermediates came to Mensch Mill for the first time last summer. Parents, pastors and camp leaders were deeply impressed with the possibilities of an outdoor program shot through with the spirit and the purpose of religion. The courses for this age are arranged in three groups:

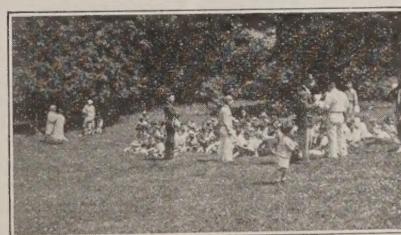
- I. Understanding Myself.  
Why Do I Sing Hymns?  
Building Our Home.  
How Do I Grow?  
Good Times.

#### II. Discovering the Church.

- If I Were a Christian.
- Enjoying the Bible.
- God's Story.
- My Church.

#### III. Learning to Know Our World.

- The World We Live In.
- Friends Around the World.
- Why Do Men Work?
- Who Are the Great?



Vacation Church School Picnic at Golden Gate Park, First Reformed Church, San Francisco, Calif.

## Intermediates

Have  
Joined  
the  
Camp  
Family



In the camp for Seniors, the High School Leadership courses that have proved their value through five years of trial will again be offered. Some of these aim to enrich the delegate personally, some interpret the life of the Church, some guide in the developing of programs for Senior classes and societies.

The Young People's Camp does not neglect the personal enrichment of the delegate, but lays larger emphasis than the other camps on the training of teachers and leaders for the work of the local Church. Those who enroll for the study of the Primary or Junior Church School methods, will have the opportunity of observing and participating in the real work of teaching boys and girls. The classes will plan programs for a two-weeks' Vacation School held in Huff's Church, about a mile away from the camp site, and will carry out these programs under the supervision of skilled adult leaders.

The Shady Side Conference, which is to be held July 5 to 15, continues to make progress in the building of a program that conserves the values of Camp Harmony and the Kiskiminetas Missionary Conference and puts missionary interest into all its courses. For the first time in its history, the Conference will offer in 1933 a Practice School for teachers of children. This school will be under the leadership of Mrs. E. Roy Corman, teacher in the week-day schools of Wilkinsburg, and Miss Nancy Stormont, superintendent of the Week-day Religious Schools of Aspinwall, Pa. Two courses will deal with the rural Church, aiming to show how our congregations in rural areas may exert a larger influence and win a greater following.

Seven years have made remarkable history in Ohio with reference to leadership training. Beginning with 50 delegates in 1926, the Dayton Summer School has steadily grown until last year, when gloomy prophecies were rife throughout the country and many training agencies closed their doors, the enrollment was 89. Scores of Churches have found that the sending of delegates to Dayton means fresh vigor and a clear sense of direction in their educational programs. 390 students now constitute the Dayton Fellowship. 29 have been awarded the Standard Leadership Training Diploma. One of the features of the Dayton School is the large percentage of students who continue their training in local Church classes, in community training schools and through correspondence courses. The program for 1933 includes a practice school of Primary and Junior boys and girls supervised by Miss Hazel

Lewis, of the Disciples of Christ Church, nationally known for her skill in the religious education of children. Following a tradition of long standing, the Dayton School will be held during the first two weeks of August. The dates are July 31 to August 12.

New Glarus, Wisconsin, is predominantly Swiss. An imposing statue of Ulrich Zwingli tells the visitor something of the history and the present loyalties of its people. Here for the last two years, a leadership training school has been conducted for the Churches of the states of Wisconsin, Iowa, Illinois and Minnesota. Classes and worship assemblies are held in the beautiful Church School called the Zwingli House. Competent teachers give freely of their time, asking nothing in return save the satisfaction of doing good work for the Church, and of seeing scores of young people go back to their schools with a renewal of faith and a deepened interest in Christian education. All the courses offered are selected from the Standard Leadership Training Curriculum. Plans are now under way for the third term of the school, which will probably be held July 9-15.

At all our summer schools and camps, it will be possible this year to enroll at a lower rate than in former years. The total fee for delegates to Camp Mensch Mill will be \$20 instead of \$25. A rebate of \$10 will be given to a Church that sends five delegates. These delegates may be sent to one camp or scattered through two or three camps. The Dayton Leadership School has also reduced its fee \$5, making the total cost per delegate only \$22.00. For Shady Side, the registration fee is \$3.00. Board and room will be \$16.00, provided we have 100 students; \$18.00 if we have less students. One free tuition (\$16.00) will be given to every congregation that sends five delegates.

#### OHIO SYNOD'S SCHOOL OF LEADERSHIP TRAINING

J. Eugene Youngen

Chairman, Committee on Christian Education, Ohio Synod.

Many activities in the field of Christian education are being carried on in the congregations and Classes of Ohio Synod. To enumerate them all would be impossible; to point out a few would give an incomplete picture. One activity that has been carried on in the Ohio Synod by its Committee on Christian Education, in co-operation with the Board of Christian Education, has been outstanding, and has produced results that have been felt in every

section of this Synod. The Summer School of Leadership Training, the ninth session of which will be held on the campus of Central Theological Seminary July 31 to Aug. 11, has contributed more to the educational work of the Churches in Ohio Synod than any other activity that has been carried on here.

During the eight years of its existence, there has been an aggregate attendance of 539 in this school; more than 1,500 credits have been earned by these students, and 29 of them have received diplomas, having completed the required work. Just what this means in the Church Schools of the Synod cannot, of course, ever be measured. Pastors and other leaders in the Churches have testified, however, to the service rendered by the students of this school, and to the dividends that have come from the investments their Churches have made in sending these students. Additional testimony comes from parents of young people whose lives have been enriched and even changed by their experiences in this school.

There has been a growing conviction in the minds of the leaders in Christian education in Ohio Synod for some time that even a greater service could be rendered to the Churches of the Synod if this Leadership Training School and our Summer Missionary Conference, which has been conducted for the purpose of training missionary leaders in our Churches, should be combined into one school. For almost a year this question has been studied and discussed from every angle. The varied agencies that are concerned—the Board of Christian Education; the Department of Missionary Education; the Woman's Missionary Society of Ohio Synod; and the Committee on Christian Education of the Ohio Synod—all have been consulted and have given their approval to the project. The result is a movement to establish in Ohio Synod, in the summer of 1934, a school that is more complete, and promises more help to the Churches of the Synod than the two institutions are now able to give separately.

Not all the details of the new school are worked out, but some things have been done that give promise of a rich fruitage in this field of Leadership Training. The aims and objectives that are in the minds of those responsible for the school are significant of the trend of thought in the plans that are developing for the new project. Those objectives are here given, to indicate the wide scope of the need in the training of leaders, that is recognized, and for which provision is to be made.

Briefly stated, the objective is: To help

the student to learn to know Christ more fully; to realize the world's need of Him; to share Him with others.

A more detailed statement of aims: 1. To enrich the spiritual life. 2. To deepen the personal commitment to the Church's task, local and world-wide. 3. To develop a new appreciation of the Church, its history, worship, service and ideals. 4. To develop a Christian view of life and of the world. 5. To provide personal contacts with Church leaders. 6. To promote a knowledge, understanding and love of the Bible. 7. To give information concerning world conditions and our denominational program. 8. To prepare for personal participation, a. In the missionary program of the Church. b. In Church School leadership. c. In young people's organizations. 9. To help in the solution of personal difficulties. 10. To cultivate the finest friendships. 11. To lead to an intelligent participation in the building of a more Christian social order. 12. To promote a more adequate knowledge, a greater devotion and a finer skill in Christian leadership.

When the program of the new school is completed, in accordance with these aims and objectives; when Missionary Education is made a definite part of our Christian Education, in the training of leaders for the program of our Churches, Ohio Synod's Church Schools will have a greater opportunity than ever before in this School of Leadership Training.

The development of this enterprise in Ohio Synod is really a pioneer movement, and will not only be of great value to the Churches of this Synod, but will also point the way to other sections of the Church that are looking for the best methods of training efficient leaders in Church work.

Wooster, Ohio.

#### DOES IT MATTER HOW WE SELECT DELEGATES?

Our experience of six years in summer camps and schools has taught us:

1. It is better to send two or three delegates than to send only one. Two or three are happier in their experience away from home, and more powerful in their influence when they return to the work of the local Church.

2. If a delegate has proved his interest and dependability, it is a wise policy to see that he gets an opportunity to go back to camp or school for three or more years in succession.

3. The delegate who has a serious purpose fits most easily into the training program and almost invariably finds more values in it than the one who comes simply because he feels like it, or because he wants a good time.

4. Unless his financial resources will not permit, the delegate should pay a part of his tuition fee. He will probably be more responsible in his work and more appreciative of the best gifts that the training agency offers, if he helps, even in a small way, to pay the cost.

5. It is very important to register delegates early in the summer. The delegate

who is rushed away from home with little preparation and comes to camp or school unannounced, faces severe handicaps in adjusting himself to the program, and often embarrasses those who are responsible for assigning him to his place in the "family" and for guiding him in the choice of courses.

6. Pastors and other adult leaders can be of real help to the delegate if they sit down with him before he leaves home, talk over with him what the new experience may mean to him, encourage him to look for definite contributions from the training program and charge him with responsibility for making some report of its values.

7. The delegate must be given repeated opportunities after his return, to take an active share in the life and the work of the congregation. His enthusiasm can be maintained only as it finds continual expression in some form of service and leadership.

#### FREE GRANTS OF LITERATURE

A portion of every apportionment dollar received by the Board of Christian Education is devoted to furnishing free grants of literature to Mission Church Schools. Usually the organization of a Church School precedes the development of a new home mission project. When a school of this type is organized one of the first steps taken is to forward a request to the Board of Christian Education to furnish a grant of free literature in the form of periodicals, children's and young people's papers, pictures, etc., and in some instances hymnals. At the outset all of this literature is donated free. Later a generous percentage of discount is made. This percentage is gradually lowered until the school has developed to the point where it is itself able to pay for these materials.

The Board, in addition to giving literature to mission schools, supplies each of our Orphans' Homes with free literature. Last year some of the boys at Mercersburg Academy, under the direction of one of the masters, organized two Church Schools in country school houses, not far from Mercersburg. The Board of Christian Education lent its assistance to this project by furnishing these schools with materials.

Contributions made annually through the Children's Day offering thus help to make possible assistance to needy and deserving schools in doing their educational work.

—Henry I. Stahr

#### HOW FREE GRANTS HELP A LOCAL SCHOOL

In 1921, we were a small group at Laureldale, Pennsylvania. We had just organized a congregation. We had not learned to work together. We knew it would be hard to raise money for a building fund and the pastor's salary. How were we to buy Church School quarterlies, hymnals, chairs, blackboards, pianos and all the other things essential to a good educational program?

Grace Alsace Reformed Church, our nearest neighbor, took a generous interest in us and gave us one hundred hymnals for use in Church services. But we could not expect any of our neighbors to purchase for us the Church School supplies which we would need quarter after quarter.

We could not expect one alone of our neighbors to buy our supplies, but we could expect all our Reformed neighbors, near and far, to give us help. How gratefully we recognized the fact that when we organized a Reformed congregation, we not only joined this small local fellowship but also became part of a wide denominational fellowship in which many congregations pooled their interest and their strength. That larger fellowship had created a Publication and Sunday School Board, to whom it entrusted the guidance of the Church Schools, and through whom it shared the denominational wealth with small congregations.

I can recall vividly with what hope and fear we wrote to Dr. Rufus W. Miller, who was then Executive Secretary of the Board. We had so many expenses that we scarcely knew where to turn to raise the money. Would that larger fellowship to which we belonged, come to our assistance? We did not have long to wait. Dr. Miller's letter arrived within a few days, and its words were gracious and generous. The Board would furnish us for the first six months of our Church School work, all the quarterlies and other supplies we needed, without charge! That seemed almost too good to be true. It helped us to see the apportionment in a new light. My Consistory realized then that the apportionment was a way of doing things together which individual congregations could not do at all, or could do only with great difficulty.

Six months went by. The time came to order our supplies for another quarter. We had made some progress in organizing our people and in launching various methods of raising the money that we needed. But we were not yet in a position to become self-supporting in our Church School program. The Consistory authorized me to write again to Dr. Miller. To our surprise, he offered to extend the free grant of literature for another six months. That helped greatly to set us on our feet, and when the second year of our Church School history began, we were able to tell the Board that thenceforth we should not need financial assistance.

Today the Church School at Laureldale, under the leadership of John J. Gier, the same superintendent who was elected by the pioneer group in 1921, is housed in a beautiful Church and has an enrollment of 470. The congregation, beginning with a charter membership of about 100, now numbers 293.

I am sure that Rev. Samuel Givler, Jr., who is the present pastor, shares my gratitude for all that this growing fellowship owes to the generous assistance given by the denomination through its Publication and Sunday School Board, now called the Board of Christian Education.

—Fred D. Wentzel

## NEWS IN BRIEF

#### MEETINGS OF THE SYNODS IN 1933

June 5, 1933, Synod of the Potomac, Hood College (8 P. M.), Frederick, Md., Dr. Joseph H. Apple, president, Frederick, Md.

June 19, 1933, Synod of the Mid-West, First (8 P. M.), Gary, Ind., Rev. J. M. Johnson, Gary, Ind.

June 20, 1933, Ohio Synod, Heidelberg College Chapel (7.30 P. M.), Tiffin, Ohio,

Dr. Charles E. Miller, president, Tiffin, Ohio.

Sept. 5, 1933, Synod of the Northwest, St. Peter's, Kiel, Wis., Rev. E. L. Worthman, Kiel, Wis.

#### SYNOD OF THE MID-WEST

The Thirteenth Annual Sessions of the Synod of the Mid-West will be held in the First Church of Gary, Ind., the Rev. J. M.

Johnson, pastor, from Monday evening through Wednesday, June 19-21, 1933. The Church is situated at Fifth Ave. and Pierce St., and the opening hour is 8 P. M. (Daylight Saving Time). Entertainment is on the usual Harvard Plan, as far as possible. The program has been condensed so that delegates may be able to attend the Century of Progress, at the close of the Synod.

Wm. H. Knierim, President,  
J. N. Naly, Stated Clerk.

**Notice:** The annual meeting of the Society for the Relief of Ministers and their Widows, the oldest benevolent institution of the Reformed Church, will be held in the Administration Building, Hood College, Frederick, Md., on Monday, June 5, 1933, at 7 P. M. All members of the Society are requested to be present.

Harry N. Bassler, President,  
Eugene L. McLean, Treasurer.

**THE RUFUS W. AND KATHERINE McCUALEY MILLER MEMORIAL FUND PRIZE ESSAY CONTEST FOR 1933**

**SUBJECT**—"The Catechetical Manual" (Recently published by the Board of Christian Education).

**LENGTH**—Not over 3,000 words.

**TIME**—All essays must be received by Dr. Henry I. Stahr, Executive Secretary of the Board of Christian Education, by Children's Day, June 11, 1933.

**ELIGIBLE**—Any minister or member of the Reformed Church in the United States.

**INSTRUCTIONS**—(1) Sign essay with an assumed name, giving correct name and address in a separate envelope.

(2) Use one side of paper only.

(3) Manuscripts should be typewritten.

**PRIZES**—First Prize, \$75.00

Second Prize, \$50.00

Third Prize, \$25.00

**THE 61ST ANNUAL MEETING OF THE SYNOD OF THE POTOMAC**

The Synod of the Potomac of the Reformed Church in the U. S. will convene for its 61st Annual Sessions, Monday, June 5, 1933, at 8:00 P. M. in Brodbeck Hall, Hood College, Frederick, Md. Hood College, Rev. Dr. Joseph H. Apple, president, is host to the Synod. The meeting is in general convention. The entertainment will be on the Harvard Plan. The roll clerk, Rev. William J. Lowe, will be ready for members of Synod to register their presence one hour before Synod convenes; and thereafter thirty minutes before each session opens. Members of Synod should be prompt in attendance upon all sessions and plan to be present during the entire meeting.

Members of Synod are requested to be prompt in any replies requested of them by the host in arrangement for the entertainment.

Atvill Conner, D.D., President,  
Lloyd E. Coblenz, Stated Clerk.

Baltimore, Md.,  
May 15, 1933.

**BOWLING GREEN ACADEMY**

There was no report in last week's "Messenger", because no contributions were received that week. We are happy now to be able to report two additional gifts: Elizabeth R. Gerhard \$2.50; Mrs. Emma C. Hazel, \$2.50. With the \$434.50 previously reported we now have \$439.50. Will you not help to make this \$500 by the end of June, so we can close up the account for this year? Please send your gift to Dr. Paul S. Leinbach, in care of the "Messenger."

**CHANGE OF ADDRESS**

Rev. S. B. Mase, D.D., from Long Beach, Calif., to Atascadero, Calif.

The 66th anniversary of St. Paul's Orphans' Home and the 6th of the Old Folks' Home will be observed at the spacious grounds near Greenville, Pa., on Wednesday, June 21.

The Year Book of St. Paul's Church, Fleetwood, Pa., Rev. Wilmer H. Long, pastor, is unique in its appearance and of exceptional interest, giving an unusually complete account of congregational activities for 1932.

Rev. H. J. Herber, of St. Mark's Church, Lebanon, Pa., preached the baccalaureate sermon to the graduating class of Independent Borough High School on May 21. Memorial Day services were held May 28. Children's Day will be observed at 6 o'clock on June 11. The Sunday School attendance in May has remained over 1,000.

At the Hamilton Grange Church, New York City, a Memorial service was held May 28 in honor of Miss Belle Thompson, who was for a quarter of a century the faithful Church Visitor. The service was in charge of the pastor, Dr. Arthur F. Mabon, who read letters from former pastors in appreciation of the great service of Miss Thompson, and introduced Dr. Paul S. Leinbach, one of the former pastors, who had come from Philadelphia to pay tribute to his friend.

Guest preachers in Manchester, Md., Charge, Rev. Dr. John S. Hollenbach, pastor, so far this year have been: Dr. Marsby J. Roth, Prof. James B. Ranck, Ph.D., Dr. Allan S. Meck, Dr. H. N. Bassler, Rev. J. Stewart Hartman, Rev. H. S. Shue, and Dr. John B. Noss, of our own Church; Revs. I. G. Naugle, R. A. Strasbaugh and W. L. Denlinger, of the United Brethren, Revs. L. H. Brumbaugh and W. R. Kinsey, of the Church of the Brethren; and Rev. L. M. Schulze, of the United Lutheran Church. Ten were received by confirmation; Communions were well attended. Offerings totaled about \$250.

In Trinity Church, Canton, Ohio, Dr. H. Nevin Kerst, pastor, May 28 was Commencement Day, when 30 young people of the congregation who graduate from high school were honored. Whitsunday services are scheduled for June 4, and Children's Day services June 11, with a special program for the children at 10 A. M., and an offering for the Board of Christian Education. The Crimson Masque Players of Trinity Church will present a play on June 14 and 15 in the Parish House. The Sunday School record runs ahead of last year, 966 being present May 21.



Mr. Edwin C. Thompson, Donor to Cedar Crest College, where he was Trustee for several years.

Friends of Cedar Crest College will be pleased to learn that the college will receive the sum of \$2,500 under the provisions of a life insurance policy upon the life of the late Elder Edwin C. Thompson, of Harrisburg, whose death occurred May 14. Mr. Thompson was for many years a trustee of Cedar Crest College, having been chosen for this honor or by the Eastern Synod of the Reformed Church. An elder in Salem Church, Harrisburg, he was one of the most prominent laymen in the Reformed Church. He was an official of the J. Horace McFarland Company, printers, of Harrisburg, and a well-known banker.

Rev. Charles D. Rockel, Christ Church, Altoona, Pa., was recently called upon to deliver the commencement address to the graduates of the Altoona Hospital, and also to deliver the annual sermon for the Patriotic Order of Odd Fellows. Several hundred men were present in the evening Church service for the occasion. On the recent exchange of pulpits in Juniata Classis, Rev. Mr. Rockel preached at Imler and Osterburg, with Rev. Norman S. Greenawalt of Saxton occupying the Christ Church pulpit. On a recent visit of Norman Thomas, the Socialist candidate for President, to Altoona, Rev. Mr. Rockel served as chairman to the large assemblage. The Young Peoples' Department presented a three-act comedy, "George in a Jam", on May 19. Included in the cast were: Lillian Barclay, Helen Barclay, Mrs. Cleo Casteel, Elizabeth Hepner, Mary Nixdorf, George Rodgers, Raymond Hager, Robert Beers, Lorain Campbell and Harry Hitchen. The play was directed by Mrs.

Rockel. Mrs. Rockel also helped participate in the presenting of 100,000 signatures for disarmament to President Roosevelt, under the sponsorship of the Women's International League for Peace and Freedom. The pastor's work in directing the Emergency Relief for 24,000 persons in Blair County is continuing unabated.

The Young People's Federation of the Reformed Church of Toledo, O., and vicinity held a conference Sunday afternoon and evening, May 7, at Magyar Reformed Church. This Federation was organized in January with the following Churches as members: First, Salem, Grace, Memorial, Magyar, Zion Reformed of Lytton, Ohio, and Haskins. Two representatives were chosen from each Church to meet as a council which is the governing body, officers being elected by and from this group. Conferences are to be held quarterly. The theme for the spring conference was "The Complete Life," consisting of "Work", "Leisure", "Fellowship", and "Worship." Speakers were Miss Ethel Kyle, of the Y. W. C. A., Rev. C. I. Lau, of Lytton, Rev. L. Norris, of First Westminster Presbyterian Church, and Rev. H. V. Shinn, of Grace Reformed Church. The conference began at 3:45. Young people of Salem Church had charge of the afternoon devotional service; those of Magyar had charge of recreation; and those of Memorial the evening service. The speaker for the evening service was Dr. R. Lincoln Long, of Collingwood Ave. Pres. Church. A business meeting followed the luncheon at which time the constitution which had been drawn up by a committee appointed from the council, was read and accepted. The next conference will be held at Lytton, O., on or about July 16.

All Reformed Church people are asked to set aside Thursday, June 8, for Phoebe Home, Allentown, Pa. This is the day of the dedication of the beautiful new \$165,000 Administration and Service Building, and Superintendent F. H. Moyer has announced an all day program, with concerts by the Allentown Band. At 11 A. M. (D. S. T.), President F. A. Rupley, of Eastern Synod, will conduct the dedicatory service and the address will be given by Dr. H. M. J. Klein, of Franklin and Marshall College. Dr. A. O. Reiter will preside at the afternoon session at 2 o'clock and Dr. Simon Sipple, secretary of the Board of Trustees, will give the history of the institution. The afternoon addresses will be by Dr. Paul S. Leinbach, editor of the "Messenger", and Elder George Willis Hartman, M.D., of Harrisburg, president of the Elders' Association of Eastern Synod. Mrs. David H. Kratz, who for the past 23 years has been president of the Auxiliaries of the Home, will have general charge of the arrangements. Dinners will be served by the auxiliaries of the Allentown Churches. The 18 chapters comprise over 1,000 members who form the nucleus of service for the maintenance of the home which is one of the finest in this section of the country and will house about 150 guests when fully equipped. All Reformed Church people are asked to make this both a holiday and a recognition of a good work nobly done through the inspiring efforts of a group of consecrated workers.

All problems of religion, ultimately, go back to this one—the experience I have of God within myself differs from the knowledge concerning Him which I derive from the world. In the world He appears to me as the mysterious, marvelous, creative Force; within me He reveals Himself as Ethical Will. In the world, He is impersonal Force; within me He reveals Himself as Personality. The God Who is known through philosophy and the God Whom I experience as Ethical Will do not coincide. They are one; but how they are one I do not understand. — Dr. Albert Schweitzer, quoted by John William Graham, in "The Divinity in Man."

## A PETITION

By Helen Weishimer

I thank Thee, now, dear God, for little things, . . . That birds still fly with brave, far-reaching wings; That stars come back, tides turn, and roses grow, That sunlight falls, and rain-wet breezes blow.

Perhaps our dreams aren't worth the price we pay, So foolishly we seek to plot the way Our lives should go. . . . Help us to understand That Thou who puts brown seeds in waiting land—

Who touched five loaves one day in Galilee, And fed a throng—and when a wayward sea Once lay between a Promised Land and war Rolled waters back. . . . Oh surely, God, before

We start to doubt the tangled web today, Make us remember, give us faith to pray!

There will be peace sometime, there will be dawn, Just for the night help us to carry on!

—New York World-Telegram.

## LINCOLN CLASSIS

Lincoln Classis opened its 44th annual sessions in First Church, Omaha, Nebr., Tuesday evening, May 16, with Dr. J. C. Horning preaching the sermon. On Wednesday evening the W. M. S. of the Classis had its meeting, with Dr. H. J. Christman, president of the General Synod, preaching the sermon. Dr. Christman also preached the sermon to the Classis on Thursday evening, and led two discussion groups with the Classis and the Classical W. M. S. He brought with him a great deal of inspiration as well as information.

The Classis approved the proposed union with the Evangelical Synod of North America. It also approved of the Constitutional Amendments sent down from the General Synod. A petition was sent to the regents of the University of Nebraska regarding Compulsory Military Training in that school. The matter of the large number of erasures of names in the Classis was referred to the Executive Committee for study. A special committee was appointed to promote the Reformed Churchmen's League throughout the Classis. A committee was also appointed to consider the matter of overlapping boundaries with Nebraska Classis.

The Classis reported a small loss this year, the present membership being 693. It reported a larger number of Communions. Several Churches held Vacation Schools and Leadership Training Schools, and Catechetical Classes were in evidence. It has one student for the ministry.

L. Harrison Ludwig.

## THE PRESIDENT'S MOTHER AT URSINUS

It was a great honor to have as a visitor at Ursinus, the mother of the President of the United States, Mrs. Sarah Delano Roosevelt, who as a guest of the Huguenot Society of Pennsylvania, spent the day on the Ursinus campus May 3. Mrs. Roosevelt is a person of impressive personality. She possesses a fine physique and graceful manner. She yielded readily to every demand of the occasion, now responding to the behests of a newspaper photographer, now writing autographs for students, and now shaking hands with the 300 members of

the Society as they filed into the dining room. When it was mentioned later that perhaps these demands on the part of the crowd were tiring to her, she protested that one should never feel bored at anything.

She was quick to recognize personalities among the students and visitors, and commented favorably on various persons and performances in connection with the public exercises. A guest, on being introduced, addressed her with a pronounced French accent, whereupon she at once conversed freely with him in the French language. After a round of ringing applause from the audience on the bestowal upon her of the Huguenot Cross, she addressed the house briefly in appreciation of the honor with a sincerity that was felt by all.

To a reporter who questioned her about the President, she said that she did not bring him up to be president, but to be a man qualified for any responsibility that might come to him. She expressed confidence in his ability to meet successfully the problems that are before him.

As the mother of our President, Sarah Delano Roosevelt is in a sense "mother" to the whole nation and one whom every citizen may hold in affectionate esteem. President Geo. L. Omwake, in the "Ursinus Weekly."

## REFORMED CHURCH HOME FOR THE AGED, WYNCOTE, PA.

Rev. Charles B. Alspach, D.D., Supt.

For the second time in our brief history we are called upon to mourn the passing of one of the members of our Board of Managers. Mr. John Warner went to his eternal Home on Tuesday, May 23. Mr. Warner was very deeply interested in our Home; he not only contributed liberally toward its upkeep but gave freely of his time and thought to the welfare of the Home. We will miss him in our work. We, with a host of others, mourn his going, but rejoice that we had his help for a few years. He was a brother of Elder Milton Warner, treasurer of General Synod.

Our fourth annual lawn fete will be held on Saturday afternoon, June 10, on the lawn of the Home. The Boys' Band from Bethany will be with us again this year, and this in itself is sufficient to bring us another record-breaking attendance. There will be a number of other new attractions and we invite you all to come out and spend the afternoon with us. This function is under the auspices of our three auxiliary organizations.

The program for our Sunday afternoon services in the Home is as follows: June 4, Rev. Purd E. Dietz; June 11, Rev. Dr. Charles Peters; June 18, Rev. Ralph E. Stout; June 25 we have accepted an invitation to attend Holy Communion service in Mt. Hermon, Rev. D. F. Singley, pastor.

The only damage that was done to our property by the severe storm was one apple tree and a part of a cherry tree blown down.

## GENERAL SYNOD NOTES

Rev. J. Rauch Stein, D.D., Stated Clerk

## OUR CHURCH STATISTICS FOR 1932

## II. PITTSBURGH SYNOD

A summary of the official statistical reports of the 6 Classes for the calendar year ending Dec. 31, 1932, makes record of increases and decreases when compared with the records for Dec. 31, 1931, as follows:

Ministers, 114; Increase, 3. Licentiates, 21; In., 1. Charges, 99; In., 1. Congregations, 164; Decrease, 3. Membership last report, 27,054; In., 177. Confirmed, 928; De., 51. Certificate, 261; De., 41. Renewal of Profession, 306; De., 61. Dismissed, 407; De., 15. Deaths, 435; In., 25. Erasure of Names, 954; In., 3. Present Membership, 26,753; In., 11. Communed during the year, 20,958; De., 1,604. Unconfirmed

Members, 10,961; De., 271. Infant Baptisms, 711; De., 9. Deaths—Unconfirmed Members, 73; De., 73. Students for Ministry, 12; De., 13. Total Church School enrollment, 26,595; De., 496. Amount of Apportionment, \$117,336; De., \$948. Paid on Apportionment, \$44,335; De., \$20,618. Other Denominational Benevolence, \$20,012; De., \$2,452. Benevolence outside of Denomination, \$5,648; In., \$278. Total of all Benevolence, \$69,995; De., \$22,788. Congregational Purposes, \$267,567; De., \$112,654. Churches, \$3,320,000; De., \$84,900. Parsonages, \$658,085; De., \$5,590. Indebtedness on Property, \$527,843; In., \$25,990.

Four of the 6 Classes of this Synod began their reports correctly with the identical total communicant membership which they reported Dec. 31, 1931, viz.: Westmoreland, St. Paul's, Somerset and Central Hungarian. Allegheny began with 3 more; Clarion began with 309 more. This is due to the fact that Clarion received the Ridgeway Congregation from the former Heidelberg Classis. Complete mathematical accuracy in this Synod can easily be attained in its next annual report for Dec. 31, 1933. The Pittsburgh Synod shows a net increase of 11 in its Communicant Membership. Without the addition of the Ridgeway Congregation there would have been a decrease of 298. The numerical increase in membership, totaling 385, is credited to Clarion Classis, which includes the Ridgeway Congregation; the decrease, totalling 374, is to be found in Westmoreland, St. Paul's, Somerset, Allegheny and Central Hungarian. (The West New York Classis, just added, is not included in these statistics.)

The net decrease for Benevolence is \$22,788; no Classis reporting an increase. The net decrease for Congregational Purposes, as compared with last year, is \$112,654. Every Classis records a decrease.

The erasure of names, 954, is 3 more than the erasures reported for 1931. It is 3½% of the entire Communicant Membership, and 26 more than were received by Confirmation.

This fact raises afresh the unsolved problem of how to conserve and nurture the spiritual life of our Communicant Membership. It is a new invitation, for this year, to a practical and promising adventure in Evangelism. It is worthy of the co-operative interest and effort of our Spiritual Councils, our Elders' Associations and our Reformed Churchmen's Leagues. Its goal is not to secure a more satisfactory Annual Statistical Report, through expert methods of book-keeping that succeed in covering up unpleasant and therefore undesirable facts, but so to face and solve this problem that we may share in increasing measure the joy of our Lord and "the angels in the presence of God" because our lost have been found and saved; because we have become experienced partners of the Son of Man, the Saviour of the world, who came "to seek and to save that which was lost."

## BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

The High School Commencement at Womelsdorf has meant much to Bethany this year. Five Bethany children, in addition to two employees' children, received diplomas: Mary Hand, Tower City; Richard and Willard Miller, St. Paul's Church, Reading; Althea Troxell, St. Paul's Church, Bethlehem; and Harry Emery, Zion Church, Pottstown.

The recent storm uprooted 30 trees around the Bethany Buildings, 9 of which were along the main driveway. All the

## CHURCH FURNISHINGS

Church Decorator, Fresco-Painting and Decorating  
MURAL PAINTINGS A SPECIALTY

Sketches Submitted on Application  
H. P. BERGER : : Lebanon, Pa.

trees, beside the 9 along the driveway, were in the woods around the rear of the buildings and have not affected the appearance of the grounds. No buildings were damaged to any extent worth mentioning. The electric and telephone wires on the east end of our property were down.

The superintendent was called home to attend the funeral services of his mother, Mrs. Sarah Elizabeth Wise Gebhard, who was a charter member of St. John's Church, Red Lion, York County, Pa., and was aged 66 years, 7 months.

#### PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Superintendent

The Dedication Fund has received a very nice nest egg from one of the congregations of Tohickon Classis. A member of one of its Churches sent as a gift to our treasurer, Phoebe Home bonds totaling \$400. The congregation itself returned coupons totaling \$32.

The aim of the Home in connection with the dedication of the new building on June 8 is not merely to raise enough money to pay for all building costs, but also to rid the Home of its bonded indebtedness. There may be other bondholders who will be helping to retire the outstanding bonds in a similar way. That certainly is an effective way of dealing with the problem. Some years ago a benevolent gentleman from Lehigh Classis gave to the Home a \$500 Phoebe Home bond. The donors of those bonds are well acquainted with the work of the Home and they appreciate the necessity of clearing the Home of all indebtedness in order that it may receive and support the larger family its buildings can now accommodate.

Scattering reports are already coming in of dedication envelopes brought to Churches, and up to this time the envelopes contained from \$1 to \$10. That is most encouraging. Let every one share in the offering.

#### FORTY-FOURTH ANNIVERSARY FIRST CHURCH, BURLINGTON, N. C.

The Rev. Banks J. Peeler, Pastor

Sunday, May 21, was a day worthy of note in the experience of the First Church, Burlington, N. C. Mother Nature did her best, with sunshine and flowers, and the folks did the rest, to give it a perfect setting. The school met 15 minutes earlier than the usual hour for records and worship. At ten o'clock the Woman's Missionary Society conducted a very impressive service in the chapel, memorializing the dead. Thirty or more tokens were deposited in memory of these friends of other days. Mrs. Pauline Coble Coleman, granddaughter of the late Dr. George Welker, read a very impressive tribute. It was her own composition. The service was brief, but with point and impressive.

At 11 o'clock every available seat and chair space in the chapel was taken. A large number were turned away. It was the major meeting of the day. Rev. Frank L. Fesperman, president of the North Carolina Classis, read the Scripture, offered prayer, and spoke greetings for the Classis. An interesting part of this meeting was the reading of excerpts from the greetings of a large number of friends in and out of the Church. These greetings were bound in book form and will become a treasured document among the records of the congregation. Rev. J. D. Andrew, who for 13 years pioneered as pastor of this struggling group, preached the sermon. In the audience were many of his friends from the community made during the course of that struggle.

Friends and members spread their food together in the social hall at 12:30 for a very pleasant recess. The committee that handled this part of the activities deserves commendation for the orderly and efficient manner in which it was done.

"When-friends-get-together" may truly

express the afternoon meeting. It was informal and genial. Folks who had borne the brunt of "battle" during these years, many of whom are still active in the local congregation, others serving in communities where they live, spoke out of the fullness of experience.

The meeting began at 2 o'clock, and the hour was almost 4 before the benediction was spoken. The chapel was well filled and the audience remained through to the last. That fact in itself reflects the interest of the people.



THE CONSISTORY OF FIRST CHURCH, BURLINGTON, N. C.

Elders: Herbert W. Coble, Wyatt A. Clapp, Ernest M. Cheek, A. Cecil Neese, W. Atlas Moody, Lester F. Sharpe.

Deacons: Duncan C. Bryan, Cecil H. Andrews, Rodney L. Coleman, Samuel P. Whitt, M. Gleen Pickett, George H. Fowler.



1891-93

DAVID P. LEFEVER



1898-1913

J. D. ANDREW



1914-15

D. C. COX



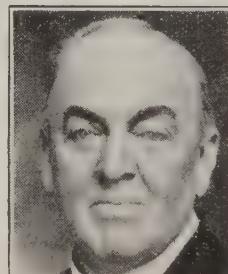
1916-18

A. H. ZECHIEL



1918-22

S. J. KIRK



1923-32

H. A. WELKER



1932—

B. J. PEELER

#### PAST AND PRESENT MINISTERS, FIRST CHURCH, BURLINGTON, N. C.

The "Messenger" is pleased to present herewith the pictures not only of the present devoted pastor and his consistory, but also the picture of all the former pastors, except the first, Rev. Jesse Richards, which could not be secured. Of these former pastors, Revs. Richards, Lefever, and Cox have entered into rest.

# HOME AND YOUNG FOLKS

## CAMP MENSCH MILL

Since the camp movement in the Reformed Church began in 1925 at Camp Harmony, near Johnstown, Pa., 410 girls have been enrolled as campers.

What the camp has meant to these girls in terms of personal benefit and of guidance for their work in almost one hundred Reformed Churches, is indicated in some of the letters they have written for their camp paper. Every camp selects editors who gather such letters throughout the winter and mimeograph them for distribution among the delegates. For the older young people the mimeographed paper carries the title "Hill Top Echoes;" for the Senior camps, the editors have chosen the title "Mensch Mill Memories." Excerpts from four letters written for these papers are printed below:

"Camp has meant a great deal to all of us, to each of us in a different way perhaps. Somehow it has made us feel, above all, that it's great to be alive! We all tried to see and know God in the depths of our own spirit. Mensch Mill has given us a quiet, constant spot that we may often have recourse to, even amid our service activities, discussions, social life and our studies. Camp made possible in our observation of out-of-door nature an appreciation of a purposeful universe, but for the kind of world we live in Mensch Mill has demanded far more from us than a quiet, personal contentment.

"Perhaps it has made us care enough to know that we can 'break through' and stop contenting ourselves by traveling the road of the impotent good. Certainly it has helped to give us perspective, inspiration, guidance—we each have our own name for it. But whatever we call it, that something has put new religious energy into our lives."

"We have all felt the value of that camp perhaps too deeply to express. But haven't we tried to get into our Church work here at home? And, oh, how we have needed and used the experience we had in those leadership training classes! Upon my return from camp, I was promptly elected president of the Young People's Department in our Sunday School. You remember those worship services and standards we thought so much of back at camp? Well, down came my camp notes and my camp thoughts to be transferred into worship services for our worship period on Sunday morning. At first I conducted a few of these services myself but now we have a group responsible for each Sunday. Yes, those standards do furnish a splendid check! And do you remember our camp hikes? Well, we had one too, with doggies and all the 'fixins'. We had a great time and there are heaps o' more great times ahead. We are thinking of our Christmas pageant and the Christmas caroling activities."

"I came back from camp all enthused with ideas and plans. First I made two camp reports—one to the Young People's organization and one to the adult Sunday School. Then I helped to reorganize the young people. After securing members, another girl and I planned a Consecration service (candlelight). It was a Sunday evening service, the first part of which was a worship service patterned after the Vesper Hill services. The latter part was the consecration by the lighting of candles. Our pastor thought it impossible to have only candlelight and so we fastened blue paper over the wall lights to give the effect of night. The entire service was beautiful. That was the first step and now

the work is only started. I hope it will succeed. I think we'll have to send some more of its members to Mensch Mill next summer."

"One thing I can sincerely say,—one can appreciate to the uttermost the values of Mensch Mill training when a different atmosphere surrounds you. The courses I took at camp blended perfectly with those I have taken here at this wonderful university. Oh! if I had a million dollars with which to send all my newly acquired Southern friends to Camp Mensch Mill, so that they could have implanted in them some of the finest views on God, religion and human relationship!"

"Why did Stingo's son join the army?"

"He didn't see any other way of getting an overcoat this winter."

Any girl can be gay in a classy coupe,  
In a taxi they all can be jolly;  
But the girl worth while is the one who  
can smile  
When you're taking her home on the  
trolley.—*Lookout.*

## The Family Altar

By the Rev. Roland L. Rupp

### HELP FOR THE WEEK OF JUNE 5-11

**Memory Text:** God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us. Romans 5:8.

**Memory Hymn:** "Dwell in Me, O Blessed Spirit" (650).

**Theme:** Jesus on the Cross.

### Monday—Jesus Before Pilate

Mark 15:1-5

As I meditate upon the event of this lesson I am overwhelmed with amazement. The scene staggers one with the consternation which it arouses. Everything here is so contrary to what it should be! The arrest of Jesus is so utterly unjustifiable! The whole proceeding is one of unspeakable incongruity. One is almost compelled to believe that this is a nightmare rather than history. The Man who in all the history of the world has given to humanity the highest revelation of personal religious living is brought here to the bar of society for judgment. And He is brought to that bar of judgment at the instigation of the servants of religion. This outrageous behavior did not bring down upon established religion, either at that time or since, any serious condemnation or indictment. No doubt, if another Jesus should come at this time established religion would not treat him any differently.

**Prayer:** Help us, Eternal Father, to give to the Church of today a mind and heart of understanding, a spirit that will search for a new day, a courage that will enable the forces of religion to overcome the opposition of complaisance and the resistance of reaction. Amen.

### Tuesday—Jesus Condemned

Mark 15:6-15

Through the entire vicious proceeding the unspeakable paradox continues. The leaders of religion insist upon the condemnation of religion's most brilliant son and teacher. The servant of the state contends for his vindication and for the punishment of an offender whose crime was committed against the state. The religionists are victorious and grimly persist in

their determination to destroy Him Who had lifted religion higher than any other had ever done. Such a travesty upon religion and government should have brought down both institutions to ignominious ruin. But the ability of error and iniquity to perpetuate themselves in the very presence of truth and right is one of the mysteries of the world. Again and again in history we find truth upon the scaffold and wrong on the throne. But this need not disconcert us. It merely reveals the difficulty of the way to character and righteousness.

**Prayer:** Almighty God, Creator of the world, author of all wisdom and spiritual power, guide and inspire us in our quest for spiritual insight. Give us zeal and relentlessness in the quest. Forbid us ever to become weary in our pursuit. Amen.

### Wednesday—Jesus Mocked

Mark 15:16-21

Jesus was exposed to a most cruel mockery. By the untutored and the ignorant religion is frequently caricatured and its teacher mocked and scorned. Usually it is done by the most illiterate. To the buffoon, only buffoonery has any appeal. To the righteous, right is the only thing which finally matters. To be mocked by the buffoon does not need to bring humiliation. It may be endured with quiet dignity. In fact, the man of culture, of spiritual insight and of character will never permit himself to be upset by the poltroonry of the ignorant. He will merely pity—and search for ways and means by which he may be able to bring light to the paupers of understanding. During the entire trial of Jesus He revealed magnificent character, which surely haunted the memory of His persecutors. There was no sign of weakness in Him.

**Prayer:**

"O give us hearts to love like Thee,  
Like Thee, O Lord, to grieve  
Far more for others' sins than all  
The wrongs that we receive." Amen.

### Thursday—Jesus Crucified

Mark 15:22-32

Jesus faced crucifixion because to attempt to escape it would have meant the crucifixion of the truth which He had taught and incarnated. Truth, idealism, love, character—these are all greater and dearer than life itself. God, the need of humanity, one's own unchallengeable conviction of duty—these have a claim upon us which personal comfort and security cannot set aside or deny. In Calvary Jesus saw an opportunity to reveal God's love for His children, man's actual capacity to love his fellows, the heinousness of sin as portrayed in the bitterness and brutality of His crucifiers, the inexorable responsibility of every man to persist true to duty and conviction to the bitter end, a power which works for righteousness which is mightier than any other spiritual force. These are the elements of Jesus' faith in Calvary. Mankind has been vindicating His faith for these 1900 years. It is this confirmation which has made Him the supreme religious figure of history.

**Prayer:**

"O Thou whose feet have climbed life's  
hill,  
And trod the path of youth,  
Our Saviour and our Brother still,  
Now lead us into truth." Amen.

### Friday—Jesus Dies

Mark 15:33-41

Jesus died in defense of truth. He died

in the endeavor to live life at its fullest. And for nineteen centuries now men have not been able to find a more creative life than His. He died in the attempt to reveal the attractiveness, the winsomeness, the infinite good will and love of God for His family. Today six hundred millions of men and women in their clearest and noblest moments, say that no matter what God is, or what more He is, at least, in character and spirit He is like Jesus. The God of the Christian is a Christlike God. Jesus died in the pursuit of the objectives which He had set for Himself and for humanity. He had attained those objectives for Himself by the time of His death, showing, therefore, that man can attain them and live as the perfect son of God and the perfect life of love in the Father's family. This revelation is the saving power of Jesus. This is the gospel of Calvary. To die for such an endeavor is to live eternally.

**Prayer:** We thank Thee, our Father, for the glory of life as revealed by Jesus. We thank Thee that He is our Elder Brother, pointing us to the way, "guiding us in that way and strengthening us for the life which we find by traveling it. Amen.

#### Saturday—Jesus in the Tomb

Mark 15:42-47

The tomb of Jesus is the most eloquent pulpit in all the world. Its message is that to which we have sought to give expression in these meditations above. It speaks all the hopes, all the aspirations, all the prayers which were born in the hearts of His disciples during the three years of His ministry. And those hopes, those aspirations, those prayers were exactly the same as those which had moved humanity in all the most exalted moments of history. Jesus is their realization in time. He is their incarnation in human life. From the tomb they speak in moving, eloquent tongues. Humanity, at its best and noblest, is there in the tomb. Will He be there forevermore—dead, buried, impotent? If so, mankind must live in darkness through all eternity. But He speaks from that tomb. The aspirations of the human family speak from that tomb. No, He is not dead—and those aspirations are not dead.

**Prayer:** We thank Thee, Eternal Father, for the conviction of faith that man is not a child merely of a few score years, an imperfect being yearning for light and character but doomed to eternal frustration. O God, grant us now that we may attain unto character abundant. Amen.

#### Sunday—The Suffering Savior

Isaiah 53:1-6

There are those who believe that Christianity is the supreme and final religion of humanity, the complete and all-sufficient gospel and spiritual power for men in all ages to come. Surely this is claiming too much for history. History is not as extravagant in her revelations as that conception would imply. History never speaks of finals, nor of absolutes. History is an unfolding, a record of an eternal process, a series of challenges to humanity to avoid past mistakes, to live more courageously, to build more nobly and to press forward to new objectives. Certainly Christianity—I should say, certainly Jesus and His gospel is history's most sublime achievement so far, an achievement which does forecast the religious development of the race for centuries and centuries to come. The view of life incarnated by Jesus as expressed by Isaiah and told by the story of His own life is as arresting and gripping as anything which the mind of men can now conceive. It is sufficient for our present spiritual needs.

**Prayer:** God of all truth and life, Thou Who hast inspired men through the centuries to press forward to new ideals, to invade the unknown in faith, be our Leader so that only eternal goals will attract us. Amen.

## Birthday Greetings

By Alliene De Chant Seltzer

We've all heard of the Board of Christian Education, haven't we? We know some of its members, too, and that its offices are in our Schaff Building, in Philadelphia. And it does so many things for us that we never can be thankful enough. It has to do with our Daily Vacation Bible Schools that will soon open; it helps to train our Church School teachers; it has charge of our Camp Mensch Mill, where each new year, more and more boys and girls, from Intermediate age on up to twenty-four 'n' more, go for training in Religious Education. Why! If it weren't for our Board of Christian Education we wouldn't have quarterlies, or picture cards, or . . . or, our BELOVED "Reformed Church Messenger"! But once a year does it ask us for a special offering,—a Thank Offering, and that time is drawing near, for that time is CHILDREN'S DAY. And so, on that June day, for which we can scarcely wait, your Birthday Lady would have us do two things: Do well the part that we have in the program, and make our Thank Offering envelope so BULGY that we'll be afraid it will burst! And of course, we'll take all the Children's Day flowers to the shut-ins, and to hospital folks, won't we?

## Puzzle Box

ANSWERS TO—MAKE 10 OUT OF 20,  
No. 16

1. Steelton	6. Meadville
2. Winchester	7. Homestead
3. Watertown	8. Washington
4. Newport	9. Clearfield
5. Scottsdale	10. Harrisburg

#### CURTAILED WORDS, No. 33

1. Curtail that which is quite evident and get a large flat plate. Curtail it and find the crown of your head. Curtail that and see the name of your Irish friend. Curtail his name and get the name of a parent.
2. Curtail an old time place for family gatherings and get a vital organ. Curtail it and give attention to what is said. Curtail twice and find a pronoun.
3. Curtail a musical term and get a measure of weight. Curtail it and find a preposition.
4. Curtail kingly apparel and get the name of the garment. Curtail it and see to steal. Curtail and get the proposed name for international language.
5. Curtail twice a shooting star and get to apportion. Curtail and get what the committee did. Curtail and find a pronoun.
6. Curtail a tropical tree and meet your chum. Curtail once more and find a parent's name.

A. M. S.

## Home Education

The Child's First School is the Family  
—Froebel

#### DISH GARDENING FOR CONVALESCENTS

By Lois Snelling

"Sara," said Nell Reed's voice over the telephone, "I've found the answer."

"You mean the answer to the problem of how to keep this measly offspring of mine from driving me to distraction?"

"Right. Let him plant a garden."

Sara's nervous laughter came pealing

through the phone. "My dear, please don't tease me when I have measles in the house! Bill always loves to help in the garden, but a sick-abed gardener isn't much good."

"Mine is. Come over and I'll show you."

Sara went. Nell led the way to little Peggy's room. Opening the door, she whispered triumphantly, "See!"

Peggy, faintly splotched with measles, sat in her bed, her hands gloved. Across her knees was a tray, and on the tray and the table beside the bed was scattered a varied array of objects—a box containing black leaf-mold, a cupful of small pebbles, tiny green plants, a wee white celluloid crane with very long legs, and a two-inch high sundial.

"I'll soon be ready to fill the pool, Mother," Peggy cried, when she saw her guests. "I've got the little cedar planted."

"Oh," Sara murmured, when she had grasped the situation. "So this is what you meant by a garden. Dish garden!" She looked on with interest as Peggy, very happy and proud of her work, showed the miniature garden which she had designed and planted in a big tin biscuit pan.

"I got the idea from a garden magazine the other day," Nell explained when they had left the child to her work. "Dish gardening seems to be very popular right now. Peggy, like Bill, loves working with plants, so she was delighted with the thought of making a garden. Then I brought in the leaf-mold and all the tiniest plants I could find. Her pool is made from a low jelly glass, but won't that ten-cent store crane look grand standing in it when it is filled with water? The little sundial also came from the ten-cent store. The garden has not only kept Peggy happy and contented while confined to her room, but it has been a real course of study for her. She had it all laid out in her mind before she commenced work, and you can't imagine the pains she has taken to have things right. She was as careful in laying those little pebbles to form her stepping-stone walk as a seasoned landscape-gardener would be. And how she will love watching the things grow! I am quite sure that when she gets out into the open garden she will have some excellent ideas of her own."

"Of course, when you start Bill to work on his garden you will want to be careful that he does not tire himself, strain his eyes, or get his hands wet and cold. If he is like Peggy he will be so enthusiastic he will want to do it all in one day. Of course he shouldn't. You see," she broke off, laughing, "I'm taking it for granted that Bill is to plant a dish garden!"

"And you're right, too! Why didn't you tell me before? Poor Bill has been so discontented under quarantine and has fretted until I'm almost distracted. I'll go right now and get him started on his garden."

"I am greatly interested in the kindergarten, as it seems to me the most vital element in our entire educational system. If the child at the beginning of his educational experience is exposed to the proper influences, he has an excellent opportunity of developing to a high state of social usefulness. The kindergarten is the agency which gives him this opportunity." —W. M. Lewis, President, Lafayette College, Easton, Pennsylvania.

Every citizen should see to it that the kindergarten is maintained under a properly trained teacher. Advice and publicity material on the value of kindergartens may be obtained without cost from the National Kindergarten Association, 8 West Fortieth Street, New York.

Rastus: "Ah's gwine go to de pahty t'night, but fust Ah's gotta go home an' change mah clothes."

Sambo: "Change yo' clothes! Man, when you buttons yo' coat, yo' trunk am locked."—Our Colored Missions.

## Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

### WILLIAM OF ORANGE

Text, John 8:32, "And ye shall know the truth, and the truth shall make you free."

About five or six weeks ago a great deal was said and written about William of Orange, in commemoration of the four hundredth anniversary of his birth. The influence which he has exerted upon the Reformed Church makes me feel that our young people ought to know a little more about the life and character of this man, and I feel justified to give this somewhat belated sketch of him.

William, prince of Orange and count of Nassau, was born at the castle of Dillenberg in the Rhineland, on the twenty-fifth of April, 1533. His father, who was William of Nassau, and who had married Julianne of Stolberg, died when William of Orange was twenty-six years old, leaving beside him four other sons and seven daughters.

We know very little of the boyhood of William of Orange. His mother is highly spoken of as a woman of most exemplary character and unaffected piety. She instilled into the minds of all her children the elements of that devotional sentiment which was her own striking characteristic, and the seed thus sown increased to an abundant harvest.

John Lothrop Motley, the author of "The Rise of the Dutch Republic" in three large volumes, tells us, in speaking of this mother: "Nothing can be more tender or more touching than the letters which still exist from her hand, written to her illustrious sons in hours of anxiety or anguish, and to the last, recommending to them with as much earnest simplicity as if they were still little children at her knee, to rely always in the midst of the trials and dangers which were to beset their paths through life, upon the great hand of God." To the long list of the mothers of great men who helped to make them what they became, must be added the name of Julianne of Stolberg, the mother of William of Orange.

At the age of eleven years William fell heir to the principality of Orange, and was sent to Brussels to be educated. Through the friendship which existed between Charles the Fifth and William's uncle, Henry, William came as a page into the emperor's family. Charles recognized the remarkable character of the boy and made him his intimate and confidential friend.

It was through the influence of Charles that William, at the age of seventeen, married Anne of Egmont, heiress of the count of Buren. Five years later, when William was twenty-two, his appearance, according to the description of Motley, was as follows: "He had a Spanish cast of features, dark, well chiselled, and symmetrical. His head was small and well placed upon his shoulders. His hair was dark brown, as were also his moustache and peaked beard. His forehead was lofty, spacious, and already prematurely engraved with the anxious lines of thought. His eyes were full, brown, well-opened, and expressive of profound reflection."

Eight years after their marriage William's wife died, leaving him a son and a daughter. Charles had placed William at the head of an army of twenty thousand men in the war with France, but William was much more brilliant as a diplomatist than as a general. He was one of three statesmen who brought about a treaty of peace between France and Spain. It was during his stay in France that William, because of his discreetness, was called "the Silent", which has ever since clung to his name. But some one has said that this name is in no way expressive of the char-

acter of the man, "who was fond of conversation, most eloquent in speech, and a master of persuasion."

William was a deeply religious man, but his court life was marked by lavish display and extravagance. In spite of his large revenue he fell into debt. A change came over him, however, after his return from France. Although his parents were Lutherans, William was brought up under the influence of Charles the Fifth as a Roman Catholic. But in August, 1561, he married Anne, daughter and heiress of the elector Maurice of Saxony, with Lutheran rites, at Dresden. That was the

beginning of a gradual change in his religious opinions, which led him finally through Lutheranism to moderate Calvinism, that is, the Reformed faith. His second marriage was also of comparatively short duration, but it resulted in one son and two daughters. His wife left him after seven years and was later confined by her own family on the ground of insanity, and after six years of imprisonment she died.

During this time, while he was hunting in the forest of Vincennes with Henry, the King of France, William was told of a plot which had secretly been formed by

## NEW BOOKS

### LITTLE EVILS THAT LAY WASTE LIFE

*Harper's Monthly Pulpit*  
(Selection for May)

By MILES H. KRUMBINE

The minister of the Plymouth Church of Shaker Heights, Cleveland, publishes here ten of his recent sermons. "The realism of Dr. Krumbine's preaching cleanses the air of the mind . . . there is an incisiveness of social analysis, a perception of bitter truth, and a gift for finding the right word at once honest and antiseptic, which gives deep satisfaction."—*Lynn Harold Hough*. \$1.00

### THE CHRIST OF THE CHRISTIAN FAITH

By W. DOUGLAS MACKENZIE

Dr. Mackenzie uses here the very weapons which have driven liberal theology into compromises on essential doctrines of Christianity to prove the rightness of those doctrines. He brings to the fundamental tenets of Revelation and Incarnation the evidence of modern criticism. Everyone who has been dissatisfied with or confused by the uncertain conclusion of modern thought will find here a substantial defense of fundamental Christianity and a convincing refutation of the "modernist" point of view. \$2.00

### THE PROCESS OF RELIGION

Edited by MILES H. KRUMBINE

Twelve essays, introduced by a biographical sketch of Dean Mathews by his son, have been collected in this volume, published in honor of the famous Dean's seventieth birthday. The contributors, all prominent leaders in the field of religion, have been allowed to choose their own subjects. The resulting book is an interestingly varied mosaic of religious thought today. \$2.25

### THE GENTLE ART OF MAKING HAPPY

By GEORGE H. MORRISON, D.D.

"What a debt the world owes Dr. Morrison for spiritual vision, for high thinking, for attractive religion! To possess this book is to possess a treasure, to read and heed it is to be made a blessing for others."—*Religious Telescope*. 60c

### THE PLAIN MAN SEEKS FOR GOD

By HENRY P. VAN DUSEN

This book concerns those convictions that actually influence man's life.

This book is written for that large group of individuals who are troubled in this day of confusion and are seeking those convictions which dispel doubt and give a real meaning to life.

How can one conceive of God as an active working force in one's life and in touch with everyday experience?

What is the cause of much haziness and confusion in contemporary thought about God?

How can rational belief in God be found?

In what way can conviction be reached?

These are typical questions that the plain man asks and he eagerly seeks answers. Dr. Van Dusen confronts the plain man's difficulties, discovers their causes, and then makes certain suggestions toward their solution.

Science is followed in tracing a course through nature to values, and a philosophy of values in the further steps from values to God. To the reader it will seem an irresistible chain of reasoning presented in a way that is quite original. \$2.00

### J. JONES—CHRISTIAN

By GEORGE SHEPARD SOUTHWORTH  
*Pastor, Protestant Episcopal Church of the Advent, Indianapolis, Ind.*

A convincing portrait of a man who, armed with rare simplicity, and faithful to the highest spiritual ideals, stands out in sharp relief against a background of selfish motives and worldly ambitions of those by whom he was surrounded. Mr. Southworth's sketch of this arresting personality, reacting to present-day conditions in sharp contrast to many of the generally accepted sanctions of society, forms the content of a book marked by great charm and eminent readability from the first page to the last. \$1.50

Philip of Spain and Henry to blot out Protestantism from France and the Netherlands. Although William was horror-struck and indignant when he heard about this scheme, he held his peace, and did not reveal his feelings by word or look, but then and there resolved that he would do all within his power to save the Protestants. That was the turning point in his religious attitude, and from that moment he became a Protestant at heart as he did by open declaration in 1573.

Philip sent Alva with a large army on a mission of vengeance to the Netherlands, to punish the Protestants and to wipe out the new religion. William had resigned all his posts and had taken up his residence with his family at the ancestral home of the Nassaus at Dillenberg. Here he was out of the reach of the tyrant's arm. He was outlawed by the Spanish government, and his property was confiscated. He determined to raise an army and to go to the help of the Netherlands. The people of Holland, Zeeland, Utrecht and Friesland flocked to his standard and revolted against the Spanish government. The struggle was a long and hard one, but the Netherlands finally won their freedom and called the Prince of Orange "Father William", as we call George Washington "the Father of His Country."

During the course of the warfare William took as his third wife, on June 24, 1575, Charlotte de Bourbon, a renegade nun, who had been abbess of Jonarre, and by whom he had six daughters. An at-

tempt was made upon William's life at Antwerp on the 18th of March, 1582. A Biscayan youth fired a pistol at his head, the ball passing in by the right ear and out by the left jaw. After lingering between life and death for some time, he finally recovered, but the shock and anxiety proved fatal to his wife, who expired May 5, 1582.

He married the fourth time on the 7th of April, 1583, taking as wife Louise de Coligny, with whom he had one son. He settled at the Prinzenhof at Delft, where he lived in comparative poverty, having spent his all in his country's cause.

The Netherlands were divided, one portion being known as Holland, which was largely Protestant, and the other portion was known as Belgium, which was more strongly Catholic.

King Philip of Spain denounced William as a traitor and an enemy of the human race, and offered a large reward to any one who would rid the world of this pest. William issued a lengthy "Apology"

which he defended himself from the accusations brought against him. He was instantly killed by a Burgundian on the 9th of July, 1584, as he was leaving his dining hall, being only a few months over fifty-one years of age. He was the real founder of the independence and greatness of the Dutch republic, but he did it at the great sacrifice of a high position, vast wealth, and his own life.

He rendered a great service to the world, and both the United States and the Reformed Church in this country profited by his great achievement. It was in Holland, where the Pilgrim Fathers had found a place of refuge after their persecution in England, that they imbibed the true spirit of liberty which they carried with them to the New World. It is in Holland, not in England, where we find the source of many of the ideals which were brought to full fruition in the American republic.

William of Orange did much to establish the Reformed Church in Holland, from which the early missionaries came to the United States and ministered to the Reformed people who had settled in several of the American colonies. Our Church owes much to the influence of his noble and proud spirit.

One of our Seminary professors recently said, "He was one of the greatest men of his troubled times." And it seems to be the unanimous verdict of historians that "the 16th century produced no nobler character than that of William, Prince of Orange."

#### THE PASTOR SAYS:

War is the "civilized" method of stepping-up culture and prosperity. From such "civilization", good Lord, deliver us!

—Now and Then.



Helen B. Ammerman, Editor  
1331 Center Street, Ashland, Pa.

It is hoped that the Classical reports in this column will mean a serious comparison of your Classis with others, and that they will incite new vigor and encouragement. Let us be workmen that need not be ashamed!

Lehigh Classis met in 40th annual convention in Emanuel Church, Allentown, Pa., and registered 200 delegates. Mrs. Kleckner, president, challenged the women to keep marching to the order of work as outlined by General Synod. Departmental reports were encouraging; 2 new W. M. Societies, 2 new and a reorganized G. M. Guilds, and 3 new mission bands were reported. Mrs. Munsch welcomed the new organizations. Mrs. J. L. Snyder awarded 23 diplomas and 1 seal. She herself received the highest number of units for the year in the reading course. A new constitution, read the third time by Mrs. Anewalt, was adopted. During the consecration period, Mrs. Sensenig made an inspiring address on citizenship. 225 attended the G. M. G. banquet directed by Mrs. Bachman and heard a forceful address by Mrs. Freeman, of Doylestown. Filled with enthusiasm and determination for another year's work the women adjourned a fine conference.

New York Classis met in Ottlie Orphans' Home, Jamaica, N. Y., with 70 delegates from Boston, Mass., New Brunswick and Milltown, N. J., Woodhaven and Green Point, N. Y., who were greeted by Supt. D. A. Bode and wife. An inspection tour of the Home was gratifying and informing as to results attained and needs to be met. Dinner was served by Woodhaven Emanuel Church W. M. S., of which society Mrs. Bode is president. The Classical president,

Mrs. Englemann, of Boston, is the mother of Marcus Englemann, a missionary in our Japan field. Dr. Noss, the speaker, paid a pleasing tribute to the service of this missionary and also emphasized the importance of future intensive work with the Japanese farmers. Reports showed some losses and some gains in membership, financial obligations filled, increased T. O., and a marked increase in the reading course with Milltown, N. J., leading with more than 600 points. The Fall Institute will be held in New Brunswick, N. J.

Schuylkill Classis in St. John's Church, Pottsville, had as its guest speaker Mrs. Lentz, of Collegeville. She interestingly reported on the far reaching influence and results of the small T. O. boxes; where and how their contents work in the hearts of God's wandering children.

West New York Classis met in one of "the busiest, happiest and most profitable conferences" in Emanuel Church, Rochester, N. Y. Delegates from W. M. S. 50, from G. M. G. 14, and visitors 76. Due to the illness of Mrs. Diehm, who was then in a Cleveland hospital, sympathy and sadness were felt by all present. The president, Mrs. Neville, reported decided progress in spite of some discouragements. Intense interest is manifested in stewardship and in the reading course. The treasurer reported that \$3,235.07 passed through her accounts; the T. O. was \$894.74. There are 380 members in good standing—a decrease of 20. Banners were awarded to Zoar W. M. S. and Jerusalem G. M. G. in recognition of the attainment of the Standard of Excellence. 38 diplomas and 26 seals were awarded in the reading course and 174 persons were recognized for 6 or more credits. The pastors of the Hungarian Churches in Buffalo, Rev. Andrew Urban and Rev. Mr. Barnett, installed the officers. Rev. Mr. Saunders, president of the Council of Churches in Rochester, N. Y., addressed the convention on "The Great Commands of the Bible," emphasizing the missionary task. He related some personal experiences as chaplain in a boys' and men's reform school in New Jersey, and said that one way to commit suicide is by hating: the Kingdom of God comes through loving all people, as portrayed in

the book of Jonah. Christ is love and good will, the missionary power of the world. To the degree that people see Jesus in the behavior of Christians can the missionary power become the light it is supposed to be. Among constructive resolutions adopted one was to deepen the prayer life by having a specific time, early in the day, for prayer with definite objects; another was for law enforcement; another to place a T. O. box in every Church home with the goal of a penny a day for women and 5 cents a week for G. M. Guilds; another was to win 20 members during the year and to hold an annual congress during the triennium. The fall and spring meetings will be held in Buffalo.

A Pleasant Trip is being enjoyed by Rev. D. A. Bode and wife of the Ottlie Orphans' Home, Jamaica, N. Y. After attending the commencement events at the Mission House, Wis. (where Rev. Mr. Bode is an alumnus), they will spend some time in the Neillsville Indian School and visit points in the Northwest.

#### WHAT THE PEOPLE SAY

Dr. C. A. Hauser

"The material given us to work with in the Departmental Graded Lessons, the wonderful information and references and helps to teachers, is appreciated fully by our teachers. Since using the Departmental Graded Lessons I really think attendance at Sunday School is better and more regular. These Departmental Graded Lessons are perfectly wonderful for both pupils and teachers. In my case, I find so much of value in every lesson. The material in the quarterlies both for teacher and pupil is so interesting the time fairly flies in teaching the lesson."

"The Scripture references, sources and materials are such a wonderful help to the teachers and I will say for one, I have been teaching since 1903 and have learned more about the Bible since I have used these lessons than I ever knew before. If we could only get the teachers to meet once each week and study over the lessons and work out the problems together, I think they would all like the lessons better."

"I feel as a pastor that the Temperance Code Discussion Outline is a very splendid arrangement and I would like to use it as a basis of a study of Temperance and Prohibition."

"One of the outstanding actions taken by the Eastern Hungarian Classis, April 4 and 5 was the initiation of a movement to erect a Hungarian Cottage at Camp Mensch Mill, which is to perpetuate the zeal and enthusiasm of the youth of our Hungarian speaking congregations. The sponsoring of this movement is in the hands of a special committee, consisting of Dr. Alexander Toth and Rev. William Toth."

A prominent educator in our denomination recently wrote this word: "The Board of Christian Education is sounding the right note along all lines. I only wish the Church at large could grasp the magnitude of our educational opportunity and the gravity of the present situation. If curtailment in education—both secular and religious—continues I'm afraid we'll be going back to the 'dark ages'."

#### COMMENCEMENT AND BEGINNING OF NEW SCHOOL YEAR

The Mission House would have all students now taking work at the institution return in the fall to complete their courses. The Mission House invites new students. Universities of our land that once sought students are now overpopulated and therefore look to the small college to shoulder at least part of the burden in training undergraduates so that they may the better devote their time to the training of graduate students and to research.

Education has become a popular passion. Many young people turn to institutions of higher learning for that broad cultural foundation upon which they may erect the superstructure of a successful professional or vocational career. The Mission House has a goodly number of just such young men and young women. The coming of these young people indicates that the word "Mission" in Mission House has experienced a somewhat wider application in its meaning. Mission in the Mission House does not indicate that students here are trained merely and only for the Christian ministry or a missionary activity. It does indicate that, but it must also be understood in its wider meaning. Our aim is to teach young men and young women that they are placed in this world and are living in this age for a purpose.

The student entering the freshman class may not be in a position to tell what profession or calling he may wish to follow in life. But every student may and should come with a desire to make the most of his life, and with the conviction that industry, faithfulness, and honest effort have their reward. A passion for knowledge is a primary requisite in the life of any student. Phillips Brooks as a boy wrote this resolution, "I, Phillips Brooks, do hereby promise and pledge myself to study, henceforward, to the best of my ability." A resolve of this type adhered to throughout college days is bound to bring results. It brought position, honor, and fame to Phillips Brooks. "With all thy getting, get understanding," says the Book of Proverbs. College days were days of joy to Lewis Carroll, who said, "The acquiring of knowledge is to me the real pleasure." May our campus next fall be populated with young people who are grateful for the advantages a college education affords them.

Whoever you are and wherever you may be, if an honest desire for educational advantages possesses you, we invite you to come to our school. We have a vision of a happy and serious-minded campus population in the fall.

It is the aim of Mission House College

to prepare its students "for complete living" (Herbert Spencer). That is the mission its God-fearing founders had in mind more than seventy years ago. To that aim and purpose we are dedicated today.

Commencement, June 1, 1933; opening of fall term, Wednesday, Sept. 13, 1933.

Paul Grosshuesch,  
President.

#### THE THEOLOGICAL SEMINARY CLOSES ITS 108TH YEAR

The 108th year of the Theological Seminary at Lancaster, Pa., came to a close with the exercises of Commencement Week, May 7-10. The Baccalaureate Sermon was preached by Prof. Theodore F. Herman, D.D., who took as his text Hebrews 2:9. The whole aim of his sermon was to lift high before the vision of the graduates "Him who hath been made a little lower than the angels, even Jesus." What more fitting than that these young ministers-to-be should have their attention focussed squarely upon Him who had been the chief object of their study during the preceding three years and will be the inspiration of their ministry during the years to come!

On Monday night the annual reception was tendered the graduating class, the faculty, the members of the Board of Visitors, and friends by President and Mrs. Richards. On Tuesday night the anniversary sermon was delivered by the Rev. Joseph Fort Newton, D.D. The Seminary considered itself fortunate in being able to present this outstanding preacher, with a record of distinguished service both in this country and in England. A large audience welcomed him and listened with profit to his sermon.

The meeting of the Historical Society on Wednesday morning was addressed by Prof. Abdel Ross Wentz, D.D., of the Lutheran Theological Seminary, at Gettysburg, Pa. His able and interesting paper dealt with parallels in the history of the Reformed and Lutheran Churches in this country. Immediately following this meeting the Alumni Association of the Seminary met in annual session. The President elected for the ensuing year is the Rev. W. C. Sykes, D.D., of Greensburg, Pa. Dr. Sykes is a member of the Board of Visitors, and celebrated this year the 40th anniversary of his graduation from the Seminary.



The outstanding feature of the Commencement exercises proper was the reading of five papers by selected members of the graduating class. Howard J. B. Ziegler represented the Department of Church History, John Marshall Witmer the Department of Practical Theology, Arthur Daniel Knoebel the Department of Systematic Theology, John Adam Kleinginna the Department of New Testament, and Carl Swavely Leinbach the Department of Christian Education. The graduating class consisted of 15 men in all, 13 of whom are members of the Reformed Church. In addition the degree of Bachelor of Divinity was conferred upon the Rev. John F. Frantz, pastor of St. Luke's Reformed Church of Lancaster, who had completed a course of postgraduate study in residence. The Rev. Irvin W. Hendricks, D.D., president of the Board of Visitors, conferred the testimonials upon the graduates. Three prizes are awarded annually to members of the Senior and Middle classes. This year the Schaff Prize in Church History was awarded to Mr. Ziegler of the Senior class. The first and second awards of the Jacob Y. Dietz Prize were won by Charles Donald Rodenberger, Jr., and Archie Carl Rohrbaugh, respectively, of the Middle class. The class of 1892 prize in Sacred Rhetoric was awarded to Frank Keller Bostian, of the Middle class.

Following the Commencement exercises, the assemblage made its way to the Refectory for the last event of Commencement Week, the Alumni Luncheon. It was a source of regret to all that Dr. Conrad Clever, who was to have spoken for the 60-year class, could not remain for the luncheon. It remained, therefore, for Dr. Charles W. Levan, who has been out of the Seminary a mere fifty years, to offer the first toast. The 40-year class, the 35-year class, the 25-year class, and the 15-year class also held reunions, and the Commencement exercises were brought to a close with fitting remarks by the representative of this year's class, Kendall Baxter Shoffner.

—N. C. H.

## NEWS OF THE WEEK

Mrs. Henry W. Elson

Two sharp earthquakes, hours apart and centered far from each other, shook San Francisco and Los Angeles May 16. The tremor caused an earth slide in Niles Canyon, broke windows, cracked plaster and tumbled goods from store shelves. The shock also was felt in Long Beach.

Dr. John Grier Hibben, 72, president emeritus of Princeton University, was killed May 16 and his wife was critically injured when the car he was driving and a light truck collided on the superhighway near Woodbridge, N. J.

Because of the pressure of domestic and international affairs, President Roosevelt did not go to Chicago May 27 to open the Century of Progress Exposition as tentatively promised.

J. F. de Assis-Brasil, special envoy from Brazil to the economic conference in London and Ambassador to the Argentine Republic, has arrived in this country at the invitation of President Roosevelt to discuss tariff conditions and commerce in South America.

Norway gave quick approval May 16 to President Roosevelt's peace proposals and

was believed at Oslo to be the first nation to place itself officially in line with the American plan.

Soviet Russia was among the 54 nations to receive the President's peace message, but in the sending of it, Mr. Roosevelt indicated that he had in mind no formal recognition of the Russian Government.

The Administration has decided to send Rear Admiral Montgomery M. Taylor, commander-in-chief of the United States Asiatic Fleet, to Japan on a good-will visit in his flagship Huston. He will return the visit of the Japanese train-squadron, which recently visited the Pacific Coast ports of the United States.

Finland amid patriotic enthusiasm marked the 15th year of liberation from Russian rule, May 16.

The Francis Wayland Ayer Cup, awarded for excellence of typography in an exhibition last month in which 1,386 daily newspapers of this country participated, was presented at Philadelphia, May 17, to the New York "Times."

Chancellor Adolf Hitler, in an impassioned speech before the Reichstag May

18 gratefully endorsed President Roosevelt's plan for relieving the international crisis and promised co-operation with Mr. Roosevelt's efforts. In behalf of the entire nation, and especially the young Nazi movement, he pledged that Germany would go as far as any nation in disarming, even to the extent of scrapping her whole military equipment, provided other powers did the same.

Seeking to revivify and stabilize the nation's industry, President Roosevelt sent to Congress May 17 an industrial recovery bill, combining a plan for Federal direction of business under codes of fair competition with an outlay by the government of \$3,300,000,000 for public works to prime the pump of activity and employment.

The Security Committee of the World Disarmament Conference at Geneva decided May 17 to incorporate the Rooseveltian doctrine of non-aggression into its definition of an aggressor State.

Mobilization of 14 additional companies of National Guardsmen, attired in civilian clothes, was ordered by the Governor of Wisconsin May 17 following an outbreak of disorder in the northern sector of the Wisconsin milk strike.

Clinton W. Gilbert, 62, chief author of "The Mirrors of Washington", died in Washington May 17.

Representative Charles Hillyer Brand, of Georgia, 72, died at his home in Athens May 17. He had been a member of the House for 16 years.

Congress gave its final approval to the Administration's Muscle Shoals-Tennessee basin development bill May 17, when the House passed it by a vote of 259 to 112.

To administer the almost unlimited powers over industry which would be conferred upon the government by the pending industrial regulation bill, President Roosevelt has chosen Hugh S. Johnson, soldier, lawyer and manufacturer.

Harry L. Hopkins, New York State Administrator of Relief, has been nominated by President Roosevelt to be Federal Emergency Administrator under the Wagner \$500,000,000 relief act.

Rudolph Nadolny, on behalf of Germany, told the disarmament conference May 19 that Germany accepted the "British draft convention not only as hitherto as a basis of discussion but as a basis for the future convention itself."

Arthur E. Morgan, president of Antioch College, Ohio, has been appointed by President Roosevelt to be chairman of the Tennessee Valley Power Authority, the supervisory body which is to direct the development of Muscle Shoals.

Organized labor and capital joined May 19 in support of President Roosevelt's national industry recovery bill, the former signifying willingness to support a general manufacturers' sales tax if needed to make the program effective.

The League of Nations will hear the Jews on the oppression by Nazis. Sir Eric Drummond, the Secretary General, has forced the issue.

Pennsylvania has recently chosen its State flower, mountain laurel. Two bills were sent to Governor Pinchot by the Legislature, one naming the wild honeysuckle and the other the mountain laurel. Mrs. Pinchot made the choice between them.

A Century of Progress, Chicago's 1933 World's Fair, occupying more than 400 acres along the shore of Lake Michigan, was opened formally and dedicated May 27 by Postmaster General James A. Farley, representing President Roosevelt.

An agreement was reached at Rome May 21 among the representatives of France, Germany, Britain and Italy on Premier Mussolini's 4-power pact, guaranteeing the peace of Europe for 10 years. The text will now be submitted to the 4 governments for their approval.

France was understood May 21 to be ready to accept the MacDonald disarmament plan with some modification, after

agreement at Rome for a revised Mussolini 4-power pact. Premier Daladier is said to have decided finally to seek peace with President Roosevelt and Premier MacDonald.

The 3,000 veterans who have been the "guests" of the Administration at Washington for more than a week while they held a convention to demand immediate payment of their adjusted service certificates ceased to be guests May 22, and for the most part will again become soldiers as they "sign up" for the reforestation corps.

Samuel Untermyer, the New York lawyer, has consented to go before the League of Nations and the World Economic Conference to present the Jewish case against the Hitler government in behalf of more than 4,000,000 American war veterans.

The national wealth of the United States fell \$115,000,000,000 from 1929 to 1932, according to the appraisal of the National Industrial Conference Board, made public May 22. In 1932 the wealth of the nation was \$247,000,000,000.

The United States, through Norman H. Davis, told the nations of the world May 22 that she would consult with them when peace is menaced and if she agrees with them as to the identity of the aggressors she will refrain from any action of a nature to hinder the collective efforts to restore peace. This doctrine, considered by the League of Nations' circles as an abandonment in America's traditional policy of isolation, was announced by Mr. Davis to the disarmament conference.

Every effort to do away with the principle of a dole will be made in the distribution of the \$500,000,000 for direct relief provided in the Wagner bill, Harry L. Hopkins, the new Federal Emergency Relief Administrator, declared May 22 upon assuming his duties.

Professor O. M. W. Sprague, financial adviser to the Bank of England, has been asked to become financial and economic adviser to the United States Government. It is thought he will accept.

The \$2,000,000,000 bill for refinancing home mortgages was reported favorably May 22 by the Senate Finance Committee, after amendments greatly liberalizing this measure already passed by the House had been inserted. The value limit for homes which would be aided under the plan was raised from \$15,000 to \$25,000.

#### REFORMED CHURCHMAN'S LEAGUE

Rev. John M. G. Darms, D.D., Secretary

Another Chapter of the Reformed Churchman's League was organized at St. John's (German) Church, Philadelphia. The Rev. August Piscator presented the matter to his men, and being chairman of the Classical Committee, he was convinced of the value of the League for his laymen. After several sessions of conference the organization was affected. The following officers were elected: President, Albert F. Yahn; vice-president, Christian Miller; secretary, Henry C. Beck; treasurer, Charles Conrad. The League meets the fourth Monday of each month. The men are enthusiastic in their new fellowship and determined to serve Christ and the Church with their best.

A congress of Reformed Churchmen was held at Waukesha, Wis., on May 10. This is composed of the various brotherhoods of Reformed Churches in Wisconsin.

A strong program was presented on the work of the Christian Men in the Churches and in the denomination. The members of the Churches in Wisconsin have organized their men under the Andrew and Philip Organization and are exhibiting growing strength. Your secretary was invited to attend.

The work of the Churchman's League is being organized in Eastern Synod under the direction of the Synodical Committee

of which Rev. Charles F. Freeman, of Doylestown, Pa., is chairman.

Associate Men's Clubs of the United Churches of Buffalo met in Jerusalem Church, Buffalo, April 27, with 123 present. The secretary of the League had been asked to send a message. The work of the Churchman's League was favorably considered. The theme for discussion was, "The Merger of the Reformed Church and Evangelical Synod," the leader being Rev. John M. Peck, pastor of St. John's.

The work of the Churchman's League will be presented to all Synods. Owing to the absolute lack of funds it will not be possible for the secretary to represent the League in person. Through the courtesy of pastors and laymen who have chapters of Leagues in their Churches, this will be well taken care of. Robert E. Speer says, "Any man who has a religion is bound to do one of two things with it—change it, or spread it. If it isn't true, he must give it up, if it is true, he must give it away. It is not the duty of ministers only, definite responsibility is to be placed on definite men, and the real fighting is to be done by the men in the ranks who carry the guns."

#### CEDAR CREST COLLEGE

Among the 33 senior theses which are being turned in this week by the members of the graduating class at Cedar Crest College as representative of the major interest of each student, the paper of Rosalind Hutner is in many ways the most unique, since it is written in French with the aid of a typewriter with a French keyboard. Secured through the aid of the Royal Typewriting Agency, Allentown, of which Frank J. Haberle is the owner, this machine has special marks to indicate the various French accents and cedilla "c".

Miss Hutner's paper deals with the great romantic French playwright, Edmond Rostand, and stresses three of his major plays: "Les Romanesques", "La Princesse Lointaine", and "Cyrano de Bergerac." Miss Hutner majored in French and Voice at the college.

Other interesting theses include: "Stephen Vincent Benet: Man and Poet" by Grace Emery of Glen Ridge, N. J.; "George Washington: Patron of Education" by Catherine Gold of Berlin, Conn.; and "A Personal Study of Superior Children" by Kathryn Reese of Hazleton.

#### HOOD HAPPENINGS

The annual Sports Day at Hood College took place on May 20. The junior class won the honors for the day, sophomores second, freshmen third, and seniors last. Class competitions were held in baseball, archery, volleyball, tennis, ping pong, quoitennis and track; and proportionate points were awarded each class as its participating members placed in these events. A dance frolic was held at 3:30 in the afternoon on the campus. It was an exhibition of interpretive dancing and rhythms by various groups of students. The formal banquet of the Athletic Association was held in Coblenz Hall at 6:30 in the evening. Martha Myton, of Johnstown, Pa., was installed as new A. A. president and was also awarded the white blazer. To be eligible for this latter honor a girl must be a member of the incoming senior class, have a good academic standing, a spirit of good sportsmanship and an all-round college interest. Four "H" letters were also awarded—to Jeanne Bentley, of Beaver Fall, Pa.; Sara Baish, of Baltimore, Md.; Mary Newkirk, of Daretown, N. J.; and Mary Lenore Post, of Washington, Pa. Eligibility for this award is founded on sportsmanship, and interest and skill in three sports. At this time also announcements were made concerning class standings for the past year in different sports. The sophomore class held championships in baseball and

hockey and the junior class in track and basketball. The final event of the day was an entertainment held in the social room of Meyran Hall. The first of the two skits in this program was put on by the students and was called "Southern Syncopation." The second was a farce production of "Julius Caesar" put on by the faculty. Professorial dignity was temporarily put aside and the audience was more than enthusiastic in its reception of the performance.

Dr. Hugh Heath, secretary of the Massachusetts Baptist State Convention, was the speaker at the vespers service on May 21. His topic was "What is Happening to Christianity?" Dr. Heath is now at the Northern Baptist Church of Boston.

President Apple will receive an honorary degree of LL.D. from Franklin and Marshall College in Lancaster on June 7, on which date his son, Joseph H. Apple, Jr., is to be graduated from that institution with a B.S. degree. Dr. Apple will deliver the commencement address.

—K. M. G.

#### CATAWBA COLLEGE NEWS ITEMS

At the Easter season the Catawba Glee Club of 60 members gave a number of concerts in nearby places, including the Capital Theater of Salisbury. The selections rendered told the Easter message in beautiful song, which large audiences appreciated.

The Catawba College tennis team invaded Pennsylvania this spring, and on April 25 won from Gettysburg by the score of 5 to 2, and lost to Dickinson, 3 to 6.

"The First Day of May" was presented by the students of Catawba, not on May 1, but on May 3. The performance was colorful and well acted throughout, but it also was educational, as folk dances of ten different countries were beautifully executed.

An extraordinarily delightful concert was enjoyed by the people of the college and the music lovers of Salisbury on Saturday evening, April 29. This was made possible through the generosity of President and Mrs. Omwake and two of their musical friends from Pennsylvania. The artists were Miss Edna Mentzer, whose vocal selections were professional in the very best sense of the word, and Mrs. Meisky, whose playing on the pipe organ was of the same degree of excellence as the work of her fellow-musician. In one number, Mr. Craft of the College faculty assisted at the organ, while Mrs. Meisky was at the piano.

The **Blue Masque**, Catawba's dramatic club, recently received first prize in cos-

## WILSON COLLEGE

CHAMBERSBURG, PA.

WILSON COLLEGE is a standard college of the highest rank under the care of the Presbyterian Church in the U. S. A. The Supreme Court of Pennsylvania has recently awarded to it the income of the estate of the late William Curran which will provide not less than 20 scholarships annually to students who pursue an approved course of study leading to the Bachelor of Arts degree. These scholarships will be awarded for the first time in September, 1933, and will provide tuition, board and room.

The daughters of foreign missionaries and of ministers of the Gospel are given a preference in the award, which will be based upon competitive examination. Except for the daughters of missionaries this examination will be under the auspices of the College Entrance Examination Board.

**Information may be obtained from Rev. Ethelbert D. Warfield, President**

### The Whittier

P. Y. F. A., 140 N. 15th Street, Phila. Pa.  
**Central Location—Close to Shopping District**  
 Permanent and transient guests  
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**AUDITORIUM BANQUET ROOMS**  
 Excellent food and service.

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### THE HORA-LEMA CAMPS

CAMP FAWN FOR GIRLS  
 CAMP ECHO FOR BOYS  
 WILLOW CAMP FOR ADULTS  
 Open July 2 to August 27; land and water sports; log cabins; riding horses; tutoring. Rates: \$100 season; \$50 month; \$25 two weeks; ages 6-80. Free booklets.

F. KOEHLER, Manager, Bath, R. No. 1, Pa.

tuming and stage setting at a State-wide contest held at Chapel Hill.

Miss Katherine French, head of the Sewing Department, accompanied eight students to the Style Show at Raleigh. Prizes were won by three of these students: Eleanor Fowler, first prize; Mildred Arey, second prize; Katherine Yoder, third prize.

Mrs. Raymond Jenkins, whose comedy, "The Professor," won the cup offered by the Salisbury Woman's Club, has now received, for the same play, the Lanier Cup, presented by the North Carolina Federation of Woman's Clubs, for the best play submitted in the State drama contest.

Registrar W. G. Cleaver announced on May 13 that 15 Catawba College scholarships (\$100 each) had been awarded to as many high school students in 14 counties of North Carolina. Competitive examinations were held at the various places, the College faculty grading the papers. Approximately 100 students took the examinations. In each county, an alternate was chosen who will benefit by the scholarship in case the winner should not be able to accept the offer.

A Senior Class "mountain drive" was enjoyed by the major part of the class on May 16. The trip was an all-day one and covered over 300 miles through the picturesque mountain region of Western North Carolina and Eastern Tennessee.

—Allen K. Faust

Christ. Here the powers of heaven and the forces of hell are embattled in a decisive conflict, whose issue determines destiny.

And, apparently, the powers of darkness were triumphant. They crucified Christ. Yet the Crucified was the Conqueror. The ages have crowned Him as the only saviour known to man. A river of salvation sprang up beneath that cross in whose cleansing flood men were made clean and strong. And in this troubled day the cross of Christ is the symbol of the only hope we know, and of the one help that can save the world from despair and destruction.

Jesus was crucified on a hill named Golgotha, near Jerusalem and north of it. When the soldiers led Him from Pilate's palace to the place of execution, a great multitude followed the procession. They were the vanguard of a throng, recruited from every nation, that no man can number. And they represented every type imaginable. The bitter foes of Jesus walked in that procession, and His broken-hearted friends. The majority, perhaps, were utterly blind and indifferent, drawn to Calvary by their morbid curiosity. That group still forms an appalling host, even in Christendom. Many of them may even belong to our Churches, but the cross of Christ means little or nothing to them. Whose fault is that, ours or theirs?

Beautiful legends cluster about the Via Dolorosa, the way to the cross. The story of the Wandering Jew has taken its place in the literature of many lands, and Veronica's handkerchief has been made immortal by great artists. But our records report only two incidents of the way to the cross, that of the daughters of Jerusalem, who wept in sympathetic pity, and the story of Simon the Cyrenian, who appears in our lesson (v. 21).

In accordance with Roman usage, Jesus bore His own cross, though the ordeal of the trial had exhausted His strength. But when He faltered beneath its burden, the soldiers compelled Simon to relieve the Master. Was he glad to do it, or forced against his will? We do not know. But Mark calls him familiarly, "the father of Alexander and Rufus." Evidently these sons of Simon were well known to the disciples. And we may safely conjecture that both he and his family found a means of grace in bearing the cross with Jesus.

It was about noon when four Roman soldiers nailed Jesus to the cross. They had offered Him drugged wine to numb His senses, but the Master had refused it. The scenes enacted at the foot of the cross are black with cruelty and passion. Even the patient suffering of their innocent victim did not quench the hatred of the rulers. They heaped heartless mockeries upon the dying Christ, and insults more brutal than those of His trial.

## THE CHURCH SERVICES

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Trinity Sunday, June 11, 1933

Jesus On the Cross

Mark 15:22-39

**Golden Text:** God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Romans 5:8.

**Lesson Outline:** 1. The Crucifixion. 2. The Cross.

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Inspired by the example of their leaders, the people also jeered the Master. They taunted Him with His messianic claims, challenging Him to prove them by descending from the cross. They reminded Him mockingly of His alleged boast to destroy the temple and rebuild it in three days. We associate tender hearts, hushed voices, and helping hands with the solemn scenes of death, but the Saviour's cross stood in a raging sea of venomous hatred and cruelty. His eyes looked upon faces distorted with passion, and His ears were filled with maledictions.

The only light upon this darkest page of history comes from the sufferer himself. His seven words spoken from the cross are a summary, as it were, of His redemptive message and ministry. They tell us that, on the verge of the grave, Jesus was as sure of His fellowship with God as on the brightest day of His career. They voice His bitter anguish, but also His triumphant faith, His infinite love, and His steadfast hope. He was the Son of God and the Saviour of men to His last hour. The impenitent He commanded to the understanding and forgiving love of God. To the penitent thief He opened wide the gates of Paradise. And His own Spirit He committed confidently into His Father's hands.

Mark reports only one of the seven words from the cross, the cry that welled up from the tortured soul of Jesus, about the ninth hour. "My God, my God, why hast Thou forsaken Me?" It was a cry of desolation, marking an extremity of physical pain and spiritual anguish which it is difficult for us to fathom.

But we may be sure that these tragic words are not a cry of despair. They are a quotation from the twenty-second psalm, which is a prayer in distress and a song of salvation (v. 1). In His darkest hour this familiar language of prayer and piety leaped almost unbidden to the lips of Jesus. It voiced His bitter pain of death, and His plea for relief.

Jesus expired after He had been on the cross only about three hours. This was unusual. Pilate seemed unwilling to believe it until the centurion had verified the report. John tells us that Jesus died with the victorious cry, "It is finished." Matthew reports stranger portents connected with the death of Jesus, an earthquake and resurrection of saints (27:51-54). And Mark records the noble tribute of the centurion, deeply moved by the manner of Jesus' death. When he saw that "He so gave up the ghost, he said, Truly this man was the Son of God" (v. 39).

II. **The Cross.** The wonder of Jesus' death is unfathomable. It proclaims the infinite love of God, and only the heart that loves can understand love. The mind blunders and staggers when it deals in terms of logic with the mysteries of love. Who can define it or describe its purity and power? Even human love defies all logic and confounds the reason. And it is God's love, not man's, we see on the cross. We see it there in its supremest manifestation.

That is why all our theories of this divine love, our doctrines of the atonement, are so utterly inadequate to express its meaning. Even the best of them fail to satisfy us. Perhaps no human theory can ever fully explain why the Lamb of God was slain, and how, by His death, we are cleansed and redeemed from our sin.

But the heart of man needs no theory of the cross to apprehend its power and to understand its wisdom. There, at the foot of the cross, we find the answer to our deepest questions. There lies the goal of mankind's endless quest of peace and joy. Perplexed by philosophies, nauseated with pleasure, hungry for abiding happiness, bruised and broken by sin and sorrow, men find in the cross of Jesus the solvent of their greatest problems, and the satisfaction of their deepest needs. On that cross

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God gave Himself to the utmost to a sin-sick world. There men may find Him whom to know is life eternal and abundant.

As the cross reveals the love of God, so it also lays bare the deadly reality of sin. It is quite the fashion today to study and analyse sin. It is cleverly treated as one of the interesting phenomena in the slow ascent of man from the brute to perfection. Novelists and essayists exploit it, and the drama portrays it. The general tendency is to explain sin away. It is dissolved into ignorance and inexperience, whose cure is found in education and progress. Or it is regarded as the effect of a crippling and stunting environment that

must be swept away by the rising tide of social justice.

But all that is mere charlatany, and not spiritual healing. It relaxes the moral fiber of mankind, and it dulls their spiritual vision. It leads sinners to self-pity, but not to penitence. It may create a sense of social inequality and injustice, but not a consciousness of guilt that will drive men to God with broken hearts and contrite spirits.

Under the cross of Jesus we realize that sin is neither ignorance nor misfortune, but wilful and wicked opposition to the will of God. Its root is found in the will of man, not in his imperfect environment. Moreover, it is opposition to the love of God, not merely to His law. By encompassing the death of the gracious Christ, it manifests its utter heinousness, its blind folly, and its fearful power. There may be help and hope for a man who breaks a law, human or divine. That transgression can, somehow, be settled or satisfied. But what can be done for a man who spurns love, and crucified the Supreme Lover of mankind?

That is what sin did to Jesus. It is the inmost essence of all sin. There is no cure for it, save in penitence and faith. Its only hope lies in a God who will abundantly pardon, the very God who dwelt in Christ seeking to save men.

Thus the greatest lessons of the cross are the love of God and the sin of man. The Roman soldiers understood none of these things. They cast dice for the scant garments of Jesus, their customary perquisites, utterly indifferent to the tragedy of Calvary. The Jewish rulers were openly and bitterly hostile to the Crucified. But afar off, on the edge of this hostile and indifferent crowd, stood a few friends of the Master. They loved Him, and suffered with Him in spirit. Their minds could not explain the mystery of the atonement, but their hearts understood its deep meaning. In the love of this dying Saviour they had found the power that saved them from sin and that led them to God.

The cross is still an object of indifference to many, and to some it is an object of scorn. But to multitudes of men, past and present, it reveals the power and wisdom of God unto their salvation. And we have Christ's own promise that, if we lift Him up He will draw all men to Himself.

#### THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

#### June 11: What Shall We Do With Our Education? Acts 7:22, 30-36

At this time of the year hundreds of thousands of our young men and women are graduating from our high schools, academies, colleges and universities. They have completed their courses of study and are now ready to plunge into some other forms of activity. The tragedy of the situation in this country at the present time is that the great majority of these young people can find no positions that will assure them a livelihood and thus a large army of competent and capable folks will have to join the ranks of the unemployed. This is exceedingly discouraging, to say the least.

In America, education, for the most part, is provided for by the State. The government levies taxes upon its citizens and applies the same to the maintenance of public and high schools, of universities and state institutions. Many millions of dollars are thus expended annually. Now, the primary reason why the State spends all this money on education is to make better, more intelligent citizens. The Church likewise carries on an educational work and the purpose of this is to make better Christians. The purpose, therefore, of all education is to raise the standard of citizenship and of Christian living. In a democracy we must have a high degree of intelligence, for if people are to govern them-

selves they must be intelligent, to say the least.

It would, perhaps, be too much to claim that a high type of citizenship has always been the ideal in our educational process. Too often young people seek an education for selfish ends and purposes and not with a view of qualifying themselves for the highest service to the State and to their fellowmen. Education is far more than the acquisition of knowledge. A person is not necessarily educated when he merely knows a lot of facts. Information is not education. The purpose of education is to teach a way of life. It is the larger view of life that must always be the main objective of education. A person, therefore, is not educated who has a wrong view of life, who centers life in himself, in eating and drinking, in amusements, or even in the acquisition of wealth. Education must enlarge one's conception of the meaning of life. It must enable him to put a new interpretation upon life.

There are at least three things that we must do with our education.

**First.** We must use it in the interest of freedom. Now, we are a free people, that is, we are nominally free, but we are in bondage to many things. We are slaves to prejudice, to passion, to superstition, to bigotry, to worldliness and sin. Education must set us free. It must serve to lift us above the lower levels of life. Here we are at the present time involved in a great financial and industrial depression. No one seems to have the intelligence, the moral courage and initiative to lead us out of this bog and out of this fog. There seems to be very little clear or straight thinking on the part of anybody with reference to present day conditions. During the last fifty years "the prizes in business have been so attractive that the best brains of the nation have gone into that field," and yet it is precisely in this field where the present slump has occurred. The reason for it is that our citizenship has either had wrong standards of education or has been unwilling to apply the proper standards. Instead of our education making us free individuals we have allowed ourselves to become the slaves to an economic system that is now falling over our heads.

**Second.** We must use our education to enable us properly to enjoy our leisure. Heretofore we educated people for work. We taught them mechanics, the arts, business and regarded labor as one of the ends of education. We showed by statistics how much more a well educated person could earn than one who was not educated, and so we told our young graduates to go to work. But now conditions have changed. At one time men prayed for relief from the burden of labor, but now we are being threatened with too much leisure. During the last fifteen years the burden of leisure has become overwhelming. It is actually driving people crazy. They do not know what to do with their hours of leisure. Now, to enjoy leisure, as well as freedom, makes a great demand on our education. We are not as yet properly educated for leisure. We do not know what to do with our surplus time. Our leisure may prove our undoing. Because folks are not properly educated they spend their leisure hours in gadding about in automobiles, in going to the movies, in getting drunk and in indulging in all sorts of questionable things.

Education will use leisure in the further improvement of the mind, in the cultivating of the higher and finer things of the soul. Here is really a great test as to whether a man is educated or not—the way he spends his spare time. One of the fine elements in education appears in the matter of self-control. Can you control yourself amid the temptations and allurements of life and can you say, "My mind to me a kingdom is"? Can you be happy when you live along in the realm of your mind? This is a mark of a truly educated person.

**Third.** We must use our education in

the service of God and our fellowmen. Education is a trust. We are stewards. There is a stewardship of the mind as well as of the mint, a stewardship of talent as well as of talents. If we have had the privilege of getting a good education it is in order that we may render a greater service to God and to humanity. A selfish educated person is a contradiction in terms. The gifts of education must never be prostituted to low and selfish ends. Education means "a leading forth", a drawing out. It has as its goal moral excellence. It implies the awakening and stimulating of all the powers of one's being for the accomplishment of the highest and best purposes in life. Education is far more than mental development. It means the making of a strong personality, the training of all the faculties and functions of one's nature. Thus life itself is a school. Education never ends. When we finish high school or college we "graduate", that is, we pass from one stage to another. Graduation Day we call "Commencement." It marks the beginning, not the end of a new phase of life. Equipped, mentally and morally, we take a fresh spring into life, we venture forth upon new enterprises, rendering more valiant service and experiencing richer rewards.

## BOOK REVIEWS

**Men of Conviction**, by Henry Bradford Washburn. Chas. Scribner's Sons. Price, \$2.50.

Emerson said, "Every man is a cause, a country and an age." By it he meant to say that every age, every country and every cause can be largely explained through the influence of a single individual. It is true that every great movement is enshrined in a great personality. The author of this book explains epoch-making movements by sketching the biography of a few men. The study of Athanasius shows the attempt to reconcile conflicting theological thoughts bearing on the subject of Christology. The studies of Benedict of Nursia, Francis of Assisi, and Ignatius Loyola familiarize the reader with the founding of the Benedictine, Franciscan and Jesuit orders and also the manner of life, political and ecclesiastical, which prevailed at the time. The studies of Hildebrand and Pope Pius IX show how the one worked for papal authority over the State and how the other lost control of the Papal States and, in consequence, declared himself a prisoner of the King. The character sketches of these six men reveal the fact that great movements came to flower and fruitage through their personalities. The book is worthy of wide circulation and careful study.

—P. J. D.

**Christianity and Philosophy**. By D. Miall Edwards. Charles Scribner's Sons, New York. Pages 367. Price, \$3.

The philosophy of religion, particularly of the Christian religion, has not yet been finally written. It is still in the making, and, in our time, the task is being essayed by many; some of whom are elect, and others, decidedly non-elect.

Among the former I class Prof. Edwards, teacher of the philosophy of religion in Wales. He established his claim to a hearing by his **The Philosophy of Religion**, published ten years ago. That claim is further strengthened by the present volume, which builds upon the same foundation, but reaches a loftier stature. It is a more constructive, and less controversial, presentation of Christianity as the keystone to a comprehensive and adequate view of life's meaning.

The author is among the "elect" writers on his chosen topic because he combines a thorough knowledge of philosophy with a personal appreciation of the values of religion and of the spiritual verities of

Christianity. Without the former, the effort is bound to result in a barren dogmatism. Without the latter, it leads to a shallow rationalism. Professor Edwards knows how to unite faith and reason into a harmonious whole. His religion is rational, and his philosophy is profoundly spiritual. From the point of view of Personal Idealism, he sees in the spiritual history of mankind the progressive incarnation of the Spirit of God. Religion is the self-bestowment of the living God upon men for their redemption, which reached its fulness in Jesus Christ, the incarnate Word.

I recommend the volume warmly to ministers and students. It is a book that stimulates thought, and provokes discussion. Even those who make the atonement the central thought in their philosophy of Christianity will find that Professor Edwards presents a strong argument for the incarnation as being the crucial issue.

—Theo. F. H.

**Big Bug**, by Paul Rader. 288 pp., \$2. Revell, New York.

Here is a novel dedicated to all the youths of all the world who want "to go places and do things." It is written by a well known evangelist, whose purpose in telling this story of a movie-crazed world is obviously that of pointing a moral as well as adorning a tale. It is because the tremendous hold of the motion picture industry on our people is realized by the writer that he employs it to constitute the setting of his narrative. One might suppose that its numerous preachments would rob the story of magnetic interest, but it must be said that we found it quite appealing and in parts a thrilling tale of adventure.

E.

## OBITUARY

### MRS. SARAH M. LAND

On Sunday morning, May 21, 1933, in the home of her son, Prof. John N. Land, Hamburg, Pa., Mrs. Sarah M. Land closed her life's pilgrimage, and entered into her eternal rest—"the Home over there." Mrs. Land, the oldest daughter of William R. Yearick and his wife, Susanna (nee Hackenberg), was born in Snydertown, Nittany Valley, Center County, Pa., on Nov. 19, 1848. She was baptized Dec. 31, 1848, by the Rev. Peter S. Fisher, then pastor



Mrs. Sarah M. Land

of the Boalsburg Charge, Center Co., Pa. After attending the public schools and several academies in Center and Montgomery Counties, she entered upon the career of a teacher, first for several years at the

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Orphans' Home at Jacksonville, Pa., and for 12 years in our Bethany Orphans' Home at Womelsdorf, Pa. In 1882 she was joined in wedlock to Rev. Thomas S. Land and helpfully co-operated with him in his pastorates at Turbotville, Center Hall, Meadville, Manor Station, Millersville—all in Penna., and while he was president of the Allentown College for Women, now Cedar Crest, and finally, in his last pastorate of 9 years at Manchester, Md. Her Church work was, however, not limited to local congregations. She was one of a group of women that helped to organize the Woman's Missionary Society of Potomac Synod; was active in the various Classes in the bounds of which she lived, and also in the Synodical Societies of Pittsburgh, Eastern and Potomac Synod, and in the Woman's Missionary Society of General Synod. After the death of her husband, Mrs. Land continued to live in Manchester, Md., where she had made many and lasting friends who continued their friendship to the end of her life.

Due to her advanced age of 84 years, 6 months, and 2 days, the last years were spent with her two sons, Prof. Geo. A. Land, Ph.D., instructor of Latin in the schools at Newtonville, Mass., a suburb of Boston, and Prof. John N. Land, principal of the Hamburg, Pa., schools. In addition to her two sons, she is survived by 4 grandchildren and two brothers, Rev. Z. A. Yearick, D.D., Bethlehem, who is 88 years of age, and Rev. J. Leidy Yearick, of Harrison City, Pa. A brief service was held at the home of her son, John N. Land, Hamburg, Pa., conducted by the Rev. Dallas R. Krebs, of the Reformed Church. Rev. Mr. Krebs accompanied the funeral cortège to Manchester, Md., where services were held in Trinity Church, conducted by her pastor, Rev. Dr. John S. Hollenbach, assisted by Rev. Mr. Krebs. Interment was in the Union Cemetery, Manchester, Md.

"Father, in Thy gracious keeping,  
Leave we now Thy servant, sleeping."

D. R. K.